A

NEW METHOD

OF

Educating Children:

OR,

RULES and DIRECTIONS

For the Well

Ordering and Governing Them,

During Their

YOUNGER YEARS.

SHEWING

That they are capable, at the Age of Three Years, to be caused to learn Languages, and most Arts and Sciences; which, if observ'd By Parents, would be of greater Value than a Thousand Pounds Portion.

ALSO,

What Methods is to be used by Breeding Women, and what Diet is most proper for them, and their Children, to prevent *Wind, Vapours, Convulsions*, &c.

Written (to dis-engage the World from those ill Customs in Education, it has been so long used to) By *Tho. Tryon*; Author of *the Way to Health, Long Life and Happiness.*

Recommended to Parents, Nurses, Tutors, and all others concerned in the Educating of Children.

London: Printed for J. Salusbury, at the *Rising-Sun* in *Cornhill*; and J. Harris, at the *Raven*, in the *Poultrey*, 1695.

Price bound *One Shilling.*

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To *Parents*, *Tutors*, *Nurses*, and all others, concern'd in the Education of *Children*.

IT *was for your Direction, as well as for the Advantage and Benefit of* Children, *that this small Treatise was at first intended to be wrote and publish'd: 'Tis to you therefore that it is address'd, hoping that it may be found serviceable to you in the Execution of your Duty in many Respects. For,*

First, *It will constantly remind you of the Necessity and Obligation you lye under, in reference to the particular Managment and Education of either your own or others* Children *you have taken the Charge of. Nature puts upon you a Necessity of taking Care of the One, and your own voluntary Act obliges you to the Other.*

Secondly, *It will furnish you with Directions, that shall be much easier to you, and more advantageous to the* Children *you are to instruct. I need not undertake to shew the Inconveniencies of the common Method of*

Education. The ill Success that generally attends it, sufficiently detects it to be guilty of some grand Mistakes and Errors: It is not able to answer the end it proposes. For after abundance of useless Pains, Turmoil, and Endeavours, Whipping, Exercising and Instructing; when a Child arrives at the years of Maturity and Discretion, (as they call it) he is not one Jot *more* Vertuous, *and scarcely (if at all) more* Learned *than he was when he first set out.*

I have seen in Holland, *and other parts of the World, Children entred upon Business, and very capable also of managing it, at those Years, it may be, outs here in* England *are learning to* Spell *and* Pronounce.

Is it not a scandalous thing, to see a great Boy, of Fifteen or Sixteen Years old, trudging to School, with a great Bundle of Books under his Arm, to learn to decline a Noun *and* Conjugate Verb, *and yet after all, remains uncertain, whether the* Genders *of* Nouns *be* Three *or* Seven? *But by this time he is it seems a hopeful Youth, and his Master thinks fit that he be sent to the* University. *Now there's no help for it, he must be a Scholler: And yet perhaps, when he comes to commence* Batchelour of Arts, *shall hardly*

hardly be capable of determining whether the Conclusion be part of a Syllogism.

This indeed is the Craft of your common School Masters, to keep Children (like Spirits in a Circle) a long time under the Terror of their Jurisdiction and Discipline, in order only to promote their own Profit and Interest. A mischievous way this, and ought to be taken Notice by the Government. Why shou'd the Publick for so many Years be deprived of the Service of so many hopeful Boys, who are ter a great deal to be entred upon Action, and intrusted with the management of Business, than to be compelled to sit in Torment eight Hours in a Day under the grum and unpleasing Aspect of an harsh and ill-natured Pedagogue.

We hope a great deal of this may be prevented by the Rules and Methods we here propose: For what we here offer to your Consideration, is neither so difficult, nor so chargeable: There is little but what is in the Power, even of the Poorest, to compass and accomplish, at least so far as concerns the making their Children Vertuous, and teaching them to write and read, which will mightily qualifie, and enable them to get an honest Livelyhood in the World. By these, and

such like Methods, Fathers *and* Mothers *may in a Twelve-months time teach their Children more of true and useful Learning at home in their Houses, than they learn at the common Schools in five Years.* Decem annos trivit legendo Cicerone, *To go ten Years to School to learn to construe a* Latin *Author, and yet perhaps after all, not understand him to purpose. A very fine Accomplishment, when in half the time he might have been taught to speak very readily three several Languages.*

I shall no longer forestall your Desires of Reading and Practicing these easie and natural Rules that I have laid down. I had I declare no bye nor private Respect in the Printing of them, but was wholly influenced by my Zeal to the Service of the Publick, *that if it were possible I might contribute somewhat towards the Ease, Convenience and Welfare of Mankind; which effect, if in any measure these Papers shall obtain, I have all that I can desire.*

To

To his very Worthy Friend Mr. Tho. Tryon, *on his Discourse of* Education.

LOng since I wonder'd what the Poets meant;
When they a Beard to *Æsculapius* lent,
And yet deny'd *Apollo* shou'd have one,
Tho' he the Father was, the other Son.
But now the Wonder ceases, having known,
That Sons are wiser than their Fathers grown;
And what cou'd ne'er be done by Ages past,
Is to Perfection brought we see at last.
They made Essays, but never cou'd arrive
At the true Course and Method how to live.
Imperfect Rules their glimmering Light affords,
Adorn'd and Dress'd in a fair Robe of Words,
Which please the Ears, from whence Contentment springs,
In Reading, but ne'er reach the Truth of Things.
Their Art might somewhat tow'rds the Platform yield,
But thou, my Friend, do'st the fair Structure build.
Such difference is 'twixt their Attempts and Thine,
That Thou perform'st what they cou'd but design.
Thou for Mankind, chalk'st out the fairest way
To Truth and Reason, where no Man can stray.
Each single Page such Influence does impart,
That it the Fancy fills, and sways the Heart.

Youth's

Youth's best Conductor, and its safest Guide,
Steering a Course betwixt Contempt and Pride.
On this alone our Welfare does depend;
Here we see what's amiss, and how to mend:
What *guilty* Education has deny'd,
By these Instructions may be well supply'd.
This does the *Schools* Pedantick Course o'er-rule,
And makes a *Man* of him they'd make a *Fool*.

When a young Spark has run thro' all the Rules;
The Flogging Gantelope of hated *Schools*;
And to the *University* repairs,
To learn the Terms of Art and Jargon there,
The tedious Discipline of seven long Years.
What is he better than my Friend and I,
An Ant, or Emmet, or a Butter-fly,
Or any other thing beneath the Sky.
Who Reasons, Dictates, solidly pursue,
Without Regard to Terms, of Old or New:
Keep close to Nature in her own plain away,
By no new Lights and Notions led astray?
Whilst all their Art amounts to only This;
Nego Sequelam ergo Falleris.

A New Method OF EDUCATING Children. &c.

Of the Capacity of Children, together with a True Method of their Education.

IT is a Truth generally acknowledged by Christians, but seldom so well consider'd as it ought, That Man is the compleat Image of God and Nature, and contains in himself the Principles and Properties of all things Corporeal and Incorporeal: That he is endued with an Elemental or

Palpable Body, actuated and informed by an Ethereal Spirit, which directly answers to the great Soul of the World from whence it is taken, and whereof it is an Epitome and Abridgment or, if you please, the Son and Offspring.

And as the Soul of Man does contain all the true Properties of the Elements viz. Earth, Air, Water and Fire, which are, as it were, the Mothers of the Body that nourish and sustain it; so it has also the Principles of Fire and Light, that is Spirit and Life, that gives Motion to the Body, which bears Relation to the Soul of the great World, or that mighty Spirit which is the Moving, Vivifying Creative, and Conservative Power of God.

Now *Man* being so wonderfully composed, his Soul and Spirit containing the true Nature and Properties of every Being, he must consequently have a Simile or Agreement with the innate Nature, Qualities, Dispositions and Inclinations of all Beasts, Fowl, Fish Herbs, Seeds, &c. both in the Visible and Invisible World, and is thereby become

me a *Microcosm*, a compleat Image or Resemblance of the Universe.

The Earth Essentially contains in itself the Vertues and Qualities of all Seeds, Fruits and Grains; insomuch, that whatever is sown into it, immediately takes root, and attracts to it self an agreeable Matter proper for the Support and Nourishment of its own Body and Spirit. The like is to be understood of the Soul; it being the Universal Humane Ground, wherein whatever is sown, whether Good or Evil, takes root, and powerfully, though insensibly, draws agreeable Matter out of all the Powers and Qualities of Nature, to nourish and improve that Seed, whereby it obtains a strong Form in the Soul, the Essences whereof can never be destroy'd or defaced, especially if the Seeds are sown in the first and tenderest Age of the Child. For then the Soul is most empty and consequently most susceptible of Impressions, and receiving any thing that is offer'd to it. All the Powers of Nature standing then, as it were naked, unbyass'd by Custom and Prejudice, with an earnest and ardent

Appetite, desiring to be stampt with some Character or other, without any regard to either the Beauty or Value of the Impression, having no Distinction betwixt Good and Evil.

Upon this account, whatever a Child is first taught and accustomed to, not only takes the deepest root in the Soul, but begets Habits and Complexions, and denominates the very Constitution it self. This no wise Man can deny, it being Matter of Fact, and common Observation. Besides, all the Art and Industry of the best Tutors can never wholly remove or alter Qualities and Dispositions so earlily planted: Tho by continually representing to them good Examples, back'd with Wholsome and Moral Precepts, if the Soul be of a mild and gentle Nature, they may, for some time, seem to be subdu'd; yet upon the least Intermission, and Neglect of such a Method, they shall be ready to exert themselves afresh, and perhaps, with redoubled Vigour.

Therefore Education and Examples, in the Infancy, and first Ages of a Child, that is, from Two to Eight, Ten,

Ten, Twelve Years, are the very Foundation of Vertue or Vice, according as they are us'd or apply'd: For then Good and Evil are indifferent to the Soul; and that which is first imbibed, takes the deepest root, and begets the strongest habit.

From hence it is manifest of what importance it is, for Fathers, Mothers, Nurses, *&c.* to whom the Care of Children is committed, to be watchful that the Precepts and Examples of Vertue, have the Honour in making the first impression on their Childrens Souls: That they labour to acquaint them betimes with the Excellence of Patience, Humility and Compassion: That they represent to them the Noble and Transcendent Dignity of Justice, and shew them the Deformity of the contrary Vice: That they make them understand, that there is as much Injustice in Wronging a Man of a Penny, as in Cheating him of a Pound: That Writhing of the Neck of a Chicken with Delight, is as great an Evidence of the Spirit of Cruelty, as the Stabbing a Man. They are to accustom their Children to a proper and

distinct Method of Speaking: I am perswaded, much of the Stammering & Lisping in many People, might have been prevented by a proper and due Management in their Childhood. They ought also to be very careful to Teach them Temperance in Eating and Drinking, and Moderation in their Sleep and Exercises. By such Methods as these, the Seeds of Vice might more easily, because timely, be subdued, and a Foundation laid for the building up an Excellent and Accomplisht Person.

But seeing that the common Custom of the World commands us, as soon as we are born, to be submitted to the Care and Tuition of Women, on whose good or ill Management of us in that tender Age, a great part of the Felicity or Misery of our Lives depend. And considering the Impressions that Women make, whilst they are Impregnate and go with Child, have a wonderful Influence upon their Issue, I think it will prove no worthless Service to propose some Observations and Methods whereby they may be better directed to discharge their Duty.

(1.) A good Diet ought to be observed; that is, they ought to accustom themselves to simple Meats and Drinks, such in which no manifest Quality is too predominant; that is, not too sweet nor too bitter, too salt nor too sharp, *&c.* For all Extreams beget their own Qualities and Complections. All Strong Drinks are to be avoided; for nothing is more inimical to the Nature of Children, than things wherein Heat has the Ascendant. All Spoon-Meats are very proper and Natural, except such as are made of Spirituous Liquors, as Wine, Ale, Beer, Cyder, *&c.* but if sweetned with Sugar, as is commonly practised, they are exceedingly Hotter, and ought to be avoided by all that value their own or their Childrens Health. But Gruels, Paps, Rice, variously dres'd, are very wholsom. Raw Herbs made into Sallads, and eaten with Bread, Butter and Cheese, are excellently good; and for Drink, Midling Beer or Ale is the best, except Water.

(2.) They are also, during their Impregnation, to abstain from all Foods that are made Hot in their Preparation,

by Boiling, Stewing, Roasting, Baking, and the like. They ought to let them be quite Cold before they eat them; for their fiery sulphurous Vapours do mightily generate windy Diseases, and that Epidemical Distemper call'd the *Scurvy*, both in the Mother and Child: for those fiery Fumes and Vapours that all hot Foods send forth, are of a furious and unpeaceful Temper, and contrary to the Natural Heat both of the Stomach and the Food it self. So that I affirm, the Eating solid Food hot, or before these deadly Vapours have separated themselves, to be one of the grand Causes of Wind, especially in Women and Children, (as we have largely demonstrated in our *Way to Health*, and other of our Writings.)

(3.) They ought to refrain the eating of all sorts of Roots, as Turnips, Parsnips, Carrets, *&c.* For by reason of their Crude and Earthy Qualities, they naturally beget Wind. Unripe Fruit, and all things sharpned with Vinegar Oranges, Lemons, *&c.* are hurtful: For being unequal in their Parts, they generate cold windy Humours, and

and afford a very ſmall and improper Nouriſhment, eſpecially to Perſons under the Circumſtances we are now ſpeaking of.

(4.) They muſt be very careful, not to exceed in Quantity. All Repletion does in a very high degree obſtruct the Courſe of Nature, and produces many Diſeaſes; and utterly deſtroys the Health and Harmony both of Body and Mind, affecting both with ſome ſignal and irreparable Damage, being of far more miſchievous Conſequence than moſt do imagine.

(5.) They ought to forbear all robuſt, maſculine Labour and Exerciſes, as likewiſe a ſoft and ſedentary Life: Both the one and the other ought to be gentle and eaſie; not too thoughtfully engaging the Mind, nor over-burdening the Body. Such a Courſe wou'd ſtrengthen Nature, by removing Obſtructions, and cauſing the Blood and Humours to circulate with more freedom and facility. For it is obſervable in all Countries where Women live Temperately, uſe moderate Exerciſes, eat ſimple Foods, and drink moſtly

Water, that windy Diseases are hardly known to be found either in them or their Children.

Lastly. Above all things, they ought to beware that they do not give place to Passion, to suffer those irregular Motions of the Mind to reign and get the Dominion over them. These sort of Disturbances put the whole Constitution out of Tune, and make fierce and violent Invasions on the Sweetness of the good Powers and Qualities; making the deepest Impressions on the Child, and powerfully incorporating with the perverse Seed of their *Simile*, whereby evil Inclinations and Dispositions are begotten, and do arise; for there is a strong and unconceivable Sympathy betwixt the Mother and the Child, both in Vertue and Vice: so that there is no evil Indisposition that attends the Mother, but the Child participates thereof, receiving the Nourishment both of Spirit and Body from her. Nothing is more certain, than that every Passion, when it arrives to Extremity, begets its own Complexion; for it penetrates even to the Center, joyns with its Simile, and becomes strengthned by it. By

By this means, the irregular Methods of Mothers affect their Children, very often distempering their Minds and Bodies; which in a very short time become so deep and central, that they are hardly ever cured or eradicated.

This it is to be an ignorant Bigot to Custom and Tradition. So uncontrollable is the Dominion they have obtain'd, that they sway and biass us against all Reason and Experience. So preposterously is Mankind blinded and depraved, that we can neither Hear, See, Feel, nor Taste Truth, nor the Simplicity of Nature's Operations.

All Seed partakes of the Nature and Quality of the Ground whereinto it is sown: If the Ground be good, and the Seed good, you may reasonably expect sound and firm Fruit, without blemish or distemper. Proper Methods must be observed, or all will be spoil'd. What Crop can the Husband-man hope for, if he neglects to Till and Manure his Land, or sows it with improper and unsuitable Seed? Or what Profit can he expect from his Horses, Cows, and Sheep, if particular Care be not taken

about the well-ordering his Cattle, that they may bring forth their Young Ones with Strength and Health? The like is to be understood of the Humane Ground, if that be not dress'd and cultivated by good Order and Temperance, you must not look for a healthy and vigorous Off-spring. In a word, the whole Education, Improvement and Accomplishment of Mankind, in a great measure, depends on the Management and good Conduct of Women. For Proof of which, let us a little consider what a powerful Influence, from our very Infancy, they have over us, and what a mighty Interest and Concernment they have in those very things that conduce most to our well-being, and have the greatest Effect upon our Constitution, and Dispositions.

Custom, and common Practise, has so order'd it, That as we spring from them, we must be return'd to them. No sooner are we born, but we are thrown into their Hands. As they gave us Birth, 'tis judg'd reasonable they should give us Education. It is not enough, that we must suffer under the Impressions,

ſions we receive ſo earlily from them, during the miſtaken Methods they too generally obſerve in the time of their Pregnancy; but we muſt be ſubmitted to their Diſcipline and Direction, after we are produc'd, ſtampt with the Image of God. Do they not form in us our firſt Notions, and prepoſſeſs the Soul before it has leiſure to underſtand its own Power and Liberty? All the Nonſence of our Conceptions, and Irregularity of our Morals, is deriv'd from them, whilſt through an over-fond Tenderneſs they confirm and encourage thoſe Seminal Principles of Vice that they ought to diſcountenance and ſubdue. How many Souls are ruin'd by Mothers and Nurſes ſcaring their Children with horrid and frightful Names, when they would bring them to comply with their own Humour? Hereby the Seeds of Fear are planted, which continually ſubject the Soul to conſtant and unavoidable Bondage. Beſides, the Examples of their Paſſions, and irregular Actions, have a mighty Influence upon our tender Souls, inſomuch that thoſe firſt Impreſſions can never be obliterated

or removed. They alſo prepare Childrens Food, and order and appoint their Diet and Exerciſes. From hence it appears how much we are under their Conduct and Management, as to Bed, Board, and all things conducing to the Preſervation of Life and manner of Living. For this cauſe, it is poſſible to convince an Hundred Men of the Errors of Life, before One Woman; they being the Miſtreſſes of Intemperance, and mightily eſpouſe the Methods of that ancient Gentleman call'd Cuſtom.

Hence it follows, that it is of great Importance That particular Care be taken about the Education of Women themſelves, ſince they ſow the firſt Seeds in the Humane Ground. When you ask Children why they do This, or That? They will anſwer, Their Mothers taught them, and they ſaw their Mothers do it. So that the whole Care and Inſtruction of Children, eſpecially whilſt they are moſt capable of Impreſſion, is committed to them. For few or no Men mind it, their ſecular Buſineſs calling them to the Management

of

f other Affairs, which ſome term Matters of greater Moment. But this a great Miſtake; for I affirm, That rudent Education, and Early Diſcipline, are the Sinews of all good Government. And no Man can reaſonably xpect better Succeſs in Publick Affairs, xcept a more methodical Regulation be obſerved in the Education of Children, eſpecially amongſt the Females; for if they are well Brought-up, they will naturally Inſtruct and Teach their Off-ſpring. No Tutors can Teach Children to that Degree nor with that Eaſe, as Mothers. Beſides, the Charge of Tutors often-times becomes burthenſom; and many neglect the learning of excellent Things, becauſe their Circumſtances will not allow them wherewith to pay their Maſters. If the Mother or Nurſe be a Linguiſt, and can well underſtand and ſpeak three or four Languages, the Child will quickly learn them all with as great facility and readineſs as the Mother-Tongue. The ſame is to be underſtood as to all Arts and Sciences.

It is a great Truth, though very little believed, That the Females are naturally

as fit for, and capable of all excellent Learning, as Men, even the Mathematicks it self; and if there be any difference, the Advantage is on the Womens side. They are of curious and apt Capacities, to apprehend all things that depend upon the Power of the Fancy and Imagination, being of a more delicate Contexture, and wrought with a finer Thread than Man. Pray tell me, why were they thought fit, by the wise Antients, to Prepare, Compound and Dress our Food, which indeed is true Physick? On the due Composition and Proportion of that, all the Health, Strength, nay, the Life it self of Men, depends. The Art of Preparation is not only Deep and Mysterious, but Curious and Ingenious: For, to understand Preparation and Composition, with the proper Quantity and Quality of the Ingredients, is none of the least Points in Philosophy. I am sure, what the Women fall short of in this Mystery, is not for want of Capacity; for what they are once taught, and have made a Custom, they will hold fast. Therefore, that City or Countrey is

happy.

happy, whose Women have been taught good Customs, and the Orders of Temperance; and on the other side, that Country is most unhappy, where the Women have embrac'd evil Customs. How preposterous is it! You will trust Women with the most material Things, even the Government of Life, and Health, and yet deny them to be capable of understanding meaner Services. We affirm, they are as able to comprehend all Arts and Sciences to as high a degree as Men, if not higher, provided their Education be equal. Indeed, we do not approve of their being employ'd in Robust and Masculine Offices. Is it not a pretty sight, to see a parcel of Women Carrying of Burthens, and Crying of Things in Baskets upon their Heads, about the Streets? These are unseemly Employments, which render Women Rude, Bold, Surly, and Unchaste. They are to be apply'd to soft and gentle Exercises, more agreeable to their Complexions. They are to be Tutor'd in Arts more suitable and proper for them, as in good Writing and Arithmetick; to understand Accompts, and the keep-

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ing of Books, and all other things that may be done within the compass of the House; for if they have timely Instruction, they will soon demonstrate themselves to be very Apt, Sharp and Ready in all curious Arts, and oftentimes exceed even the Men themselves.

By these means, Daughters would become altogether as helpful and serviceable both to themselves and Parents, as Sons; and many times more, because they are not so apt and inclinable to Travel and Ramble abroad into Foreign Parts, nor List themselves in the Armies of Princes. Besides, the true Learning of all useful things, will render them fit and capable to answer the End of their Creation, *viz.* to be Helps-meet to their Husbands. For timely Education, and the teaching Children the Doing and Active Part, is, to sow in them the Seeds of Temperance, Frugality, and Good Order. This wou'd make them Thoughtful and Serious, and teach them to have a Value for those Principles of Vertue that are so timely implanted in them; the Practice whereof will be so far from

from being difficult and hard, that it will be familiar and connatural to them: They will take care to cherish, preserve and improve these noble Seeds, esteeming them the Foundations of Peace, Comfort, and everlasting Serenity of Mind. Like frugal Men, that get Money by their own Industry, they will know the true Worth of it, and how they part with it: while others are like a wanton and inconsiderate Spendthrift, who squanders away all he has, without any regard to the Labour of those who got it for him, or considering that it might have much better been employ'd in the charitable Relief of poor and better deserving People.

For this Reason, most rich Persons Children are Foolish, Idle, Prodigal, and very Expensive; and their Parents can never expect better Fruit from them, till they give them better Precepts, and better Precedents. For, for the most part, they teach them Wantonness and Extravagance from their very Cradles, till they are Seven, Eight, or Ten Years of Age: Which ill Habits grow so very strong in them, that they become Invincible,

vincible, and no Art or Care possible can root out or expunge them. Some few there are, indeed, that are born with more propitious and favourable Natures, —— *Queis ex meliore luto finxit præcordia Titan,* —— whom *Phœbus* has form'd of better Clay, that by the help of Instruction, surmount the Difficulties of an ill and prejudicate Education. But these are very little beholden to their Parents and Tutors for Good Manners and Sobriety, but chiefly to the Portion of good Nature, and God's Gifts, that are born in them.

The Fear of God, Temperance, Cleanness and Frugality, are taught by Precept and Example, even as Arts and Sciences are; as also are Disobedience, Intemperance and Disorder.

The principal Time of Teaching and Confirming Vertue and Vice, Temperance and Intemperance, Arts and Sciences, Industry and Wantonness, is from Three Years of Age to Ten: whatever is fastened to them within that time, will continue for ever, and will naturally grow strong, and improve, with the least Industry imaginable.

If

If this be true, as certainly it is, how is it possible that the People of this Age should expect their Children should be Temperate and Industrious, when they do all they can, both by Precept and Example, to make them Gluttons and Debauched? Do not many Parents at least permit, if not force their Children to Eat and Drink not only beyond the Necessity and Exactions of Nature, but also more than they are willing to receive? And Persons of all Ages have an Inclination to eat and drink more than the Stomach can with ease digest, especially if their Meats and Drinks are well compounded and delicious; which is often purposedly done, to entice Nature out of her own plain Way.

Now, if Persons of mature Age and Experience are apt to exceed in this particular, and over-load the digestive Power of the Stomach, to the extreme prejudice of their Body and Mind; what must Children suffer, that without any restraint, eat and drink to the end of their Appetites? For the Palate continues the Pleasure of Tasting,

many

many Degrees beyond the Necessity of the Stomach, and the Requirements of the Digestive Faculty. Is not this teaching Children, even in the very Cradle, to be Gluttons? Which being strengthned and improved by repeated Practice, is at last so deeply radicated, that it becomes a Second Nature. So that it is no wonder to see so many Men and Women Intemperate and Debauched; nay, it is very hard to conceive it should be otherwise, when there has been so much Pains taken, and so many Years spent to confirm and corroborate the Habit; and that even in their Youthful Age, when Impressions are soonest and deepest made.

For the Soul of Man is endued (as I said before) with an Universal Spirit both of Good and Evil. There is no Property or Quality in the whole Nature of Things, that does not find in Man somewhat wherewith to assimilate and affix it self. Upon this account it is that he is capable of learning all things, Humane and Divine; and those Precepts and Examples that are first presented, have the strongest Effect, and take the deepest Root.

Tem-

Temperance and Order are the first things that ought to be taught Children, being the Foundation of all excellent Learning. 'Tis by their Direction and and Influence that Man arrives to the Accomplishment of his Nature, and dignifies his Species above the Rank of his Fellow-Creatures. So that if Children are accustomed to these things from their Birth, to Twelve or Fifteen Years of Age, it is almost impossible then they should become Intemperate, without the hazard of Sickness, or running the risque of many unpleasant Inconveniences. Which Consideration, together with an early and habitual Practice of those Vertues, will make it as easie and familiar for them to be Temperate, as Men are now prone to be Extravagant and Debauch'd. Besides, this Method would extraordinarily contribute to the Ease and Satisfaction of all Families, keeping them from many torturing Diseases, and great Expences, both in Servants, Meats and Drinks, and render all things sedate, quiet and delightful.

Custom and Precept have wonderful

and

and amazing Influences over all the Celestial Powers and Configurations of the Stars and Elements, and over innate Dispositions, Inclinations and Complexions. So great is their Power both in the *Good* and *Bad*, that they lead Men to commit the highest Evils and Outrages, even Murther it self, without any Trouble or Regret. For *Example*: Take a Boy of Two or Three Years old, that is dignified in the fiery *Trigon* in his Nativity, under *Mars*, who consequently is, by his Complexion, addicted to practice all manner of Wrath, Fiercenes and Cruelty, ; let this Child be under the Tuition of a *Barnian* Woman, or some other Person that scruples all Violence, or the killing either Man or Beast, where they live temperately, and observe sober Methods, and you shall soon discern, notwithstanding his Martial Inclinations, and the Power of Celestial Influences, that the Custom, Religion and Example of those People he is brought up among, will quickly insinuate and conform themselves with their *Similes* in the Child's Soul, and and gain an intire Dominion over all the fiero

rce and rude Dispositions he was eaten'd with, from his Nativity, or dominating Constellation. For cer-n it is, That the Soul contains the com-at and true Nature of all Things: d though one Quality or Property be onger than another in the Soul, yet the other cling to it, and come after, cording to their Degrees of Strength Weakness; and that Form or Quality at is weakest, can easily be made strong-by Custom, Precept and Example. nd so, on the other side, that Quality at in the Nativity was most Strong, n by the same Rule be made Weak d Impotent.

This is further manifested in Religion, hich is made up of great Varieties of otions, and Practical Ceremonies, there ing as much difference as there is in e Nature of Things; many of them ntastical, Vain, and Irrational, and ost of them Ridiculous; the Zealous pprobation whereof, and Formal Pra-ise, are convincing and undeniable rguments of the Force and Power of ustom. Will not those that have been structed in Base and False Notions,

and constantly us'd to conform with
humane and detestable Ceremonies,
as easily perswaded to die for their *Re-*
gion (as they call it,) as those that ha
really embrac'd the Truth, and li
under the most sober and agreeable Me-
thods of God's Law? Without all pe
adventure they will; and the freque
Instances mention'd in the Records of
Histories, determine the Question. Ha
there not been *Turks* and *Indians* Childre
that being educated in the *Christian* Re-
ligion, have prov'd as zealous and fo
ward in the Defence of that Cause,
the Child of a Christian? And on
other hand, are not the *Janizaries*,
the most part, the Sons of Christian
yet there are not, within the Confi
of the *Ottoman* Empire, more obstin
and inveterate *Mussulmen*. In sho
Children may be brought to any thin
Their Souls are so cereous and flexib
that they may, with the greatest facili
be form'd into any Shape, or any Figu
Good and Evil are alike to them, th
know no difference nor distinction: Th
that they are first taught, fixes the Cha-
cter, obtains the Ascendant, and den
minat

nates the Person either Vertuous or cious.

For this Reason it was, that our Saviour mmanded *little Children* to be brought to him. Which had not relation only their Innocency, but to their Capacity; ir Minds being, as it were, Free and mpty, not yet bound Apprentice to e Vanity of Custom and Prejudice: he Ground was clean, and exempt from e Weeds of Disorder and Wickedness; hereby they were render'd more fit d capable to receive the Good Seed. d not our *Great Master* likewise go to the Streets and High-ways to preach e Gospel to the Common and Ordiry sort of People? Why did he not ner honour the Synagogues, and preach s Doctrine to the Scribes and Pharisees, ose learned and strict Observers of the aw? No, the former were not fastned Prejudice, nor so deeply rooted in the ormalities of the Law, and Tradition, nd therefore more likely to embrace the ruth: There were not those Obstacles d Impediments in them, as were in the ter. For the more free any Man is from e Power of Custom, the more room

there is in the Soul to entertain Ver
As the Proverb has it, *No Fool like the Fool*: Because Folly is so deeply gro
ded in him, that there is no place
any thing else.

On the other hand, Children, at th
arrival into this World, are utter Str
gers to Custom and Tradition; they
as it were, like the Incorporeal Bein
their Imaginations and Fancies are
bounded or mis-led by that we call R
son; they penetrate
things that they hear of, or see done,
this without any Consideration what
it be good or evil, possible or impossib
being alike exempt from the fear of
learning, and hope of future Bene
they press forward and attain to
Knowledge of Things with wonder
expedition and accuracy. And t
Younger they are, the more capable
they of receiving Instruction, but A
and Experience must improve the
Early Plants naturally take the surest a
deepest root, and with great vigour a
force attract the Vertues of the Earth
their Nourishment; and being dres
and cultivated by the industrious H

bandma

Ver ndman, the good Juices ſoon grow
the ong, inſomuch that they will over-
gro me the Weeds themſelves.
ace Upon this Conſideration, of the won-
rful Nature and Aptitude of the Soul
at th receive any thing that ſhall be offer'd
Str it, it appears of what Importance it is,
ey at particular care be taken to ſow good
Bein ed at firſt. That if Parents neglect to
are ant, Children will do it themſelves:
ll R or the Soul will not be empty, Empti-
trate ſs having no Being in Nature. So that
e, a you do not teach and ſhew them good
hat ethods and Precepts, they will ſoon
oſſi arn evil ones: For their whole Em-
of oyment and Buſineſs is, to learn and
ene nitate what they ſee and hear. As we
to ave obſerved before, all Languages and
der Tongues are alike to them; the one is as
d aſie as the other: but that which the
ole Child firſt learns, takes the deepeſt root,
t A nd gets the government over all the
the eſt. So that it is in the Power of the
ſt a Mother, if ſhe be a *Linguiſt*, to make
r a *atin*, or any other Tongue, the Mo-
h her-Tongue as well as Engliſh; and it
reſ will be as eaſie, natural and familiar for
H he Child to imitate her in three or four
ma

several Languages, as one: Likewise, the arrive at a proper and distinct Method of Speaking, if the Mother, Nurse, whoever has the Care of the Child committed to them, be a Person so qualify and accomplish'd. Which is also to be understood of the attaining to all other Arts and Sciences.

Hence it follows, That the Female ought to have the principal and best Education, they being the first *Planters* or Tutors, having the Children always with them, whom they will imitate and observe. Besides, Women have a wonderful Dignification in their Natures and Complexions; God having implanted *Modesty* in their Constitution, which is the Foundation of all Excellence and Vertue. They are of a quick, penetrating Fancy, apt to comprehend anything that is fine or curious, as the Art of Housewifery, Needle-work, Painting, Musick, Writing, *&c.* In these things no Man can exceed them, if they have timely and proper Education and Instruction; being both by their Genius and Complexions naturally adapted for all easie Employments, and curious Arts:

as

the Males are to Tillage, the Manage-
ment of Cattle, Building, and all Em-
ployments that require greater Force and
strength of Body to perform; which
the Females ought by no means to un-
dertake, or meddle with.

Now, if the Women were thus instru-
cted themselves, how easie and natural
would it be for them to begin and teach
their Children all excellent Things, even
from the very Cradle? With how little
difficulty might they temper and regulate
the Methods of their Eating, Drinking,
Sleeping, and Waking? For I must tell
you, That Sobriety, Temperance, and
Cleanness, are taught even as any Art or
Science, tho' with much more Ease, and
less Fatigue, and with unconceivably
more Success and Benefit. Use and Pra-
ctise are the *Life* and *Spirit* that give
Vertue and Skill to all Persons whatso-
ever. If the Children see no Disorderly
nor Intemperate Examples, but have the
Representation and Character of the
contrary Vertues continually placed be-
fore their Eyes, they will undoubtedly
conform themselves to that Image, in
Practice and Imitation. If these Truths

were thoroughly believed, and righ
managed, what an Healthy Off-spri
should we have, every way adorn'd wi
Vertue, and the Knowledge of all use
and excellent Things? Thus you see ho
much it depends upon the Care and Sk
of Parents, Tutors, Nurses, &c. to for
the Souls of Children, and make the
what they please to have them. Wha
ever they see or hear, they will practic
Do but shew them the Way of Vertu
and hide from them the contrary Pat
they will walk in it, whether you wi
or no, to the end of their Lives. The
will never depart from such deep-roote
Laws, and so timely implanted Precept
For the Soul takes the Biass and Tur
of its future Inclinations from those fir
and early Impressions.

It is likewise to be consider'd, Tha
Children ought not to be kept to an
Employment, or Art, too long: For th
Humane Soul being compounded an
endued with the Nature of all Thing
(as we have before mention'd,) cause
all People to delight in Variety, it bein
most like her self; but especially Chil
dren do mightily press after, and love

Variety,

Variety, and there is nothing more grateful to their juvenile and unbounded Fancies. So that they will never dwell long upon any thing, nor be confin'd, with Pleasure, even to that Sport or Play they seem to take most delight in, further than their own voluntary Inclinations shall sway and induce them. Besides, it would extremely dull and perplex their Understandings, and retund the tender *Acumen* of their Wit and Spirit. But when they come to Years of Discretion, (as they call it,) they will apply themselves closer and longer to some one particular Employment, or Study; because then Custom, Reason, and Self-Interest, engage and perswade them to it.

Moreover, as any one sort of Grain, too often sown on any one piece of Land, without Intermission, exhausts its strength, and makes it weak, so that it will bear but a poor Crop; because every sort of Grain does draw and attract from the Earth a proper Juice suitable to the Nourishment of its own Body: For which reason the prudent Husband-man will often change his Seed, to give the

Ground variety; by which means he obtains a fruitful and plentiful Crop every Year, if other Causes do not impede. The like must be conceived of the Humane Ground. For Variety is the very Foundation and Composition of our Lives; nothing conduces more to the Health and Prosperity of Mankind, nor is more agreeable to the Nature of Man, than Change of Diet, Exercise and Employment.

Besides, Children are more Inquisitive by many Degrees, and more violently desirous of Knowledge the five first Years of their Age, than afterwards; for their Souls and Minds are, as it were, empty, and long to be filled; which naturally moves the Spirit to Industry, and a Desire after Knowledge. But so soon as those green Years are past, and the Fancy is filled up with the false and mistaken Notions of Custom and Tradition, Men become, as it were, full and satiated, more or less dull and stupid, and consequently unapt to incline to the Study of any sort of curious Learning. For this reason it is, That whatever a Child is taught to imitate at Three or Four

Years

Years of Age, (it is to be understood of sound and Healthy Children, which most wou'd be, were the Rules before prescribed to Women, duly observ'd,) takes double the root, and makes deeper impressions upon them than what they are taught at Five; and that at Five, double to what they are taught at Ten; and so on proportionably till Fifty or Sixty Years of Age. For, as Persons grow up into Years, their Souls and Minds are not only filled up and sullied with the irregular Dictates of inveterate Custom; but the Natural and Animal Spirits become muddy and impure, whereby the Apprehension and Understanding are less quick and penetrating. For the Fineness and Thinness of the Spirits, begets Acuteness of Wit, and supplies the Fancy with more Curious and Noble Images of Things; seeing the finer any Man's Spirits are, the more capable he is of understanding the Mysteries of Arts and Sciences.

From hence it is evident, That Order and Method do mightily strengthen and advance the Humane Nature, and render all Persons that observe them, more

ready

ready and adapt to learn, than such a
live Irregular Lives; especially Children
who, through the Fineness and Tender
ness of their Spirits, cannot endure the
over-charging of Nature, without mani
fest Detriment and Prejudice. So that
those Parents, Tutors, &c. that press them
on to a Debauch, or permit or encou
rage them to Eat or Drink, or use any
Exercise, beyond what the Necessity of
Nature exacts are guilty of horrid Im
piety against God, manifest Breach of
Trust towards the Children, and ac
countable for all the sad Consequences
of so fatal a Miscarriage.

Again, Since Children, at first, do all
that they do by Example and Imitation,
it must of necessity be the indispensible
Duty of all Parents, or Others with whom
the Charge of their Education is intrust
ed, to be industriously careful that they
neither hear nor see any Unseemly
Action. Such Precedents will be quick
ly *Copied* and Transcribed by them, and
in a short time be so deeply fix'd in the
Imagination, that all the Art and Pains
they can administer shall never be able
totally to deface or remove them.

And

And if ever they wou'd have their Children to bear any Character in the World, and do any thing to Purpose, they must be sure to avoid that foolish *Half-speaking* and Lisping, when they wou'd prattle with them; and divert them. It is impossible to believe what Damage they do their Children by this absurd and abominable Practise, pronouncing their Words by halves, and not one in an hundred properly and truly as it ought to be; thereby putting the Children to a double and treble Task and Inconvenience; first, by their own Example, fondly instilling into them an huddle of imperfect and broken Nonsence; and then, after they have discern'd the Folly and Mischief of stocking them with such *Trash*, ridiculously hoping to make them unlearn it again by Whipping and Beating them. They ought to be us'd to plain Discourses, and Words properly, fully and distinctly pronounced; not with a *grinning* kind of Smile, and *comick* Distortion of the Visage; but in a grave, solemn manner, and with a sedate and calm Countenance, even as you would propound

Questions,

Questions, and make Answer to a Judge or Senator. For when they are us'd to such a pertinent and handsom way of Speaking, they will apply their utmost Diligence to imitate and practice the same. For 'tis the same thing to the Child, both as easie and natural to speak Words distinct and pertinent, as lisping and abrupt. Many Children have reason to condemn their Governors and Nurses, all the Days of their Life, for those manifold Inconveniences they are expos'd to by an uncomfortable Imperfection in the Utterance of their Speech.

Their Governors also are sedulously to instruct them to avoid all Passion, Anger and Violence; and as much as lies in their Power, keep them from seeing any Acts of that nature. There is a contagious Infection in them, that ought as carefully to be shunn'd, as the Plague or Leprosie. They ought to acquaint and make their *Pupils* sensible, not only of the Danger, but also of the Uglines and Deformity of such preposterous and irregular Inclinations. Their Peace in this World, and Happines in the next, intirely depend upon it. All the Preach-

ing,

ng, Precept and Practice of our Great *Law-Giver*, tended to this End; to inculcate into his Disciples a Principle of Meekness, Love and Unity; to exercise a mutual Charity and Forbearance towards one another. A compassionate Forgiveness of one another's Faults, is the highest Conquest we can gain over our selves, and the nearest Approach we can make to Heaven; and the Occasions of it, is the fairest Field Christianity has to display her self in with her true and proper Colours. —— *Ecce quam Christiani Amant!* Behold how the Christians Love! —— was the Heathen Persecutors Saying, of old, and ought to be the *Motto* and Character of all that would be called Christians now. Therefore our Great Master said unto *Peter*, *Put up thy Sword: My Kingdom is not of this World.* Nothing but Peace, Love, and Concord, can open the Gates into those blessed Realms of Light and Love. Except therefore the first Sallies and Motions of the Soul towards these Irregularities be corrected and reformed, nothing but the most fatal and irremediable Mischief will ensue. It is, I confess,

ſeſs, a Work of great Difficulty; yet that ſhou'd not diſcourage our Endeavours: nay, 'tis in the Infancy of our Children, if ever, that we can reaſonably hope for Succeſs. Beſides, the Practiſe of theſe Vices, rencounters the *Oeconomy* of the whole Creation: For all things both in the Animal, Vegetable and Mineral Kingdoms, do proceed from one Ground; and though the Multitude and Variety of them be beyond any humane Number, yet Each and Every of them do, in one degree or another, contain the true Nature and Property of the Whole; and in Man they have their *Central* Being and Exiſtence, though not in all alike, but in ſome one Quality is ſtrong, in others another; from whence proceeds Mens Difference in Diſpoſitions, Inclinations, Love, and Hatred; but the Property which is ſtrongeſt in the *Radix*, ever ſways and governs the whole Life.

There is another baſe and depraved Cuſtom too frequently uſed, *viz.* To ſcare and affright Children with horrid and terrible Names; thinking thereby to bring them to their *Lure*, and make them

them quietly comply with what they wou'd have them, not considering of what mischievous Consequence it is to the *Child* to have its tender *Soul* so alarm'd and prepossess'd with such monstrous Images of Things as keep Nature in a perpetual Agitation and Trembling. If the Child's Soul be of a strong and vigorous Complexion, you thereby awaken the Seeds of Envy, Hatred, Malice, and many other surly Dispositions; and so by mistakenly endeavouring to lay One *Devil*, you raise a Thousand in his room. But if the Soul be of a soft, meek, and gentle Temper, you utterly confound and ruine it. It shall never be Master of one Regular Thought, and by consequence never produce an Handsom and Commendable Action. It shall be eternally subjected to doubt: Irresolute in its Designs, and Wavering in its Attempts. For those Terrors and Amazements awaken the Internal or *Central* Spirits and Powers of Nature; which incorporating and joyning with their *Similes*, become, as it were, Consubstantiate with the Soul; insomuch, that those dreadful

Concep-

Conceptions which they form'd in their Childhood, will never wholly depart; but though, for a time, by a vigorous Exercise, and use of Reason, they may seem to be conquer'd, yet upon any sudden Accident of Danger or Disaster, their Fears shall start out a-fresh, and they shall soon be discern'd to be yet under the Dominion of their Youthful Terrors. Which timorous sort of Disposition, how Unfit it is for the Business of the World, and how Fatal it has prov'd to many that have been subjected to it, need not be insisted on; what we have already said, may be sufficient to convict this abominable Practice of Ignorance, Cruelty and Madness.

Another very great Evil and Prejudice to Children, is, To suffer them to play up and down promiscuously at all all sorts of Sports, and with all sorts of Play-fellows. Is it not lamentable, for Parents to let their Children throw away that part of their Time in idle, fruitless and dangerous Exercises, that is the only proper Season for them to learn the Rudiments of Vertue and Knowledge in? For One Hour well

employ'd

employ'd, from Three Years of Age to Seven, is of more avail towards the true learning of any one Art or Science, than Ten, when they come to a maturer Age, (as they call it.) If they are not well and thoroughly grounded then, it will be very difficult to improve and accomplish them, when they come to riper Years. It is then the Seeds of True Knowledge and *Philosophy* ought to be sown, if ever they expect to reap any Fruit from them hereafter. Besides, the foolish and juvenile Pastimes fill the Imagination with strange Images and Conceptions of Things, that like so many rank and useless Weeds interrupt and divert the growth of Real Knowledge, and True Literature; corrupting the Ground so much, that it will hardly be able to nourish and bring forth any thing of Esteem and Value. Wou'd it not raise a Man's Spleen with Indignation, to hear an old doating Sot of a Father, cry out of his Son, *This Blockhead will never come to any thing: There is not such a Dunce again upon the Face of the whole Earth: It has cost me the*

Lord knows what, and yet I can make him learn nothing: I can make him understand nothing that is said to him. Alas! Old Fool, why did not you begin sooner with him? Why did you suffer him to squander away the best part of his Time in Idleness and Folly? Oh, then he was an arch Young Rogue, a Witty, Forward Child, and you'd warrant he'd be no Fool, if he liv'd; but now he's a mere Booby, a Dunce, and a Block-head. Take him for your Pains, *Old Gray-bearded Dotard!* You may thank your self for all this, and your Child is bound to Curse you.

Moreover, there are other ill Effects that attend this Custom. Their Sports are often-times, especially if from under the Eye of their Parents and Tutors, *&c.*, so rude and boisterous, that they over-doe their own Strength, and in a violent pursuit after their Play, strain it to a pitch many Degrees above their Ability, to the extreme Prejudice, and often the irrecoverable Damage of their Limbs and Body; which perhaps, though not presently discover'd, yet if they live, succeeding Years will give them many sharp and troublesom

blesom Remembrances of it. Like the Effects of Hardships, and Youthful Colds, that will not be forgot in the Winter of Old Age. Thus it is evident, what a disastrous and Calamitous Influence these irregular Methods have both upon Mind and Body.

Now, those that would really promote their Childrens Welfare, and their own Peace, must consult the *Degrees* and Abilities of Nature, else they will soon run themselves into great Inconvenience. The Bodies and Spirits of Children are young and tender, so that they cannot endure hard and laborious Exercises, without the Imputation of manifest Folly and Damage to their Health. For all Labour, or Exercise, ought to be measured in Proportion to the Strength of the Body and Mind: so that those appointed for Children, ought to be gentle and easie, such as will not strain the Body, nor dull the Spirit, together with a simple Temperate Diet, rather partaking of Moisture than Dryness; because their Growth requires more liquid Matter, by reason of their implanted Heat and

Fire,

Fire, than maturer Age. Besides, those rustick and laborious Exercises do mightily offend and retard the Growth of Childrens Limbs, far more than most People do imagine.

Hence appears the Necessity of Teaching Children, from Three Years old, and upwards, some easie and useful Things, instead of their idle and impertinent Games and Sports, such as Musick, Painting, Housewifery, *&c.* Also, to instruct them to Read and Speak Properly and Distinctly, to implant in them the Seeds of Vertue and Good Manners; likewise to Walk Streight and Upright, to Run handsomly, and to make True and Proper Steps. This wou'd be a great Ornament, and of good Service to them, when they arrive to a more mature and adult Age: It would cut off a great deal of their superfluous Time, and employ it much better, and more advantageously than is generally practised. Moreover, it wou'd soon discourage and discountenance the ill Custom of sending Children to be instructed at publick *Dancing-Schools*; where they many

many times receive more Prejudice in a Month, than they can repair or remove, perhaps, all their Lives after. For it shou'd be the Care of Mothers and Nurses, to order the Gaite, and direct the Steps of the Children; wherein if they are well instructed at first, they will observe the same for ever. For by neglect of this it is, That so many Men and Women make such an Odd and Clownish Figure in their Walking and Moving; sometimes their Steps are too thick, sometimes too short, and sometimes too long; with some extraordinary and irregular Motions of their Backs and Hips, as if their Legs were too weak to support the weight of their Body; with many other unseemly Postures; which might more easily and less chargeably be prevented, were the Directions we prescribe but follow'd and observ'd. For it is to be noted, That ill Postures, and other Habits, if they are taken up betimes, become so strong and powerfully grafted in the Disposition, that it is almost impossible to root them out, or unteach them again. This is an

undeniable

undeniable Truth; and it is a thousand times better, if possible, that Children should remain in an intire and and absolute Indifference and *Neutrality*, without learning or doing any thing at all, than to be taught or suffer'd to imitate prepposterous Methods. For if the Child be born with Streight, Sound, and Proportionable Limbs, there is but one True, Proper, and Handsom way of Going; which they may be as easily taught and brought to, as they are to Speak, provided a little Care and Pains be taken with them in the due time: For in the Beginning every thing is alike to the Child, and one thing as soon learned as another.

Neither should Children, by any means, be permitted to *Jeer* or *Laugh* at any Person's Deformity either in Mind or Body. It is a vain and lewd Practise, and generally tolerated; nay, you shall see a parcel of *Old Fools* stand by, and please themselves extremely, to hear Children Revile and Reproach one another. These are things that of all others, ought to be

severely

severely corrected and punish'd. If once they are encourag'd to Back-bite, Envy, Defame, or Belye one another, there is no hopes of them; they will be Devils in spite of your Teeth. For these are the Seeds of all Abomination, and will, upon Occasion, as they grow up, break out into the most unlawful and criminal Enormities: *Theft*, *Murther*, *Blasphemy*, *Treachery*, *Dissimulation*, *Lying*, *Perjury*, and all manner of accursed *Villany*, are the *Off-spring* of such an *unnatural* and *unchristian Connivance* and *Tolleration*. 'Tis for want of Parents and Nurses taking care timely to reform and destroy these *mischievous Seeds* of *Vice* that so many, every Month, ride *backwards* up *Holbourn-hill*, to *Tyburn*.

We may say, That through *Ignorance* and *Inconsideration*, most People do, as it were, *intice* and *play* their Children into all manner of Vice, laying such early Foundations of *Wickedness*; which meeting with suitable Occasions, in time, grow so strong, that they are never able to shake them off, or withstand them: all which might, at first, with a little Prudence and Care, have been prevented. For in lieu of these, they might with great Facility and Pleasure, have been taught all sorts

and kinds of Vertue, and Degrees of Temperance, the Fear of God, Arts Sciences and Language, several useful and easie Works about Houshold-Affairs; the Names, Vertues and Uses of Herbs and Plants; to distinguish which are proper for Food, and which for Medicine; the Managing of Gardens, and Art of Husbandry, with a thousand other Employments more honourable and more diverting than their idle Sports and Games, which they usually practice, and whereof they are capable to a very high degree; and then, in a short time, these little Attainments, with small Industry, will grow to very great Improvements, and accomplish them to bear the Character of *Excellent Persons* in the World.

There are many other Enormities and great Evils, that Parents (even those of the Best and Soberest sort) are guilty of, in the Education of ther Children. For, First, Tho' they will not allow them to run about the Streets, and play promiscuously with the crowd of other *Children*, (which indeed is extremely commendable,) yet at Home, in their own Houses, they use all possible Methods to destroy and ruine them, by continually suffering them

them to ſtuff their little *Paunches* with all ſorts of *Dainties*, and richly compounded *Meats* and *Drinks*, over-charging them both in Quantity and Quality; which undermines the very *Baſis* of Health, there being very few of ſo ſturdy and ſtrong Conſtitutions, that are not wounded by it in one degree or another. What is this, but laying a *ſure and laſting Foundation* for Gluttony and Idleneſs? *Secondly*, They give them all ſorts of Liberty, Commanding their Servants to Humour and Obey them in all their fooliſh and extravagant Whimſies; by which means they never or ſeldom arrive at any true Diſcernment of Things, being indulged in every thing that their extravagant Imaginations can conceive, or their undiſciplin'd Appetites deſire. They very rarely put them to any kind of the above-mention'd *Exercieſes* or *Employments*; neither do they take care to ſet themſelves before them as Precedents of *Temperance* and *Frugality*, taking delight to ſee them *hector* and *domineer* over thoſe that wait upon and attend them; by which means they become *Haughty*, *Ambitious* and *Surly* to all that are beneath them (as they conceive) in Birth or Eſtate; given

to *Passion*, *Gluttony*, *Ebriety* and *Lazinesse*; whereas they ought to have the contrary Vertues of *Affability*, *Courtesie*, and *Generosity*, founded even in their very Natures and Constitutions; which infinitely more *become* and *adorn* a Noble Birth, and Fair Fortune, than an ill-natur'd and untractable Pride. Besides, a *nice* and *fond* Education does, as it were, suffocate and destroy all Knowledge, and True Understanding, even in the very *bud*; and chiefly advances *Folly* & *Ignorance*, the greatest Evils in the World; for where *Folly* and *Ignorance* joyn, (and they can never be separated,) pray what Expectation can there be of any Great or Honourable Production? The *Fruit* must of necessity be bad, when all within the *Trunk* of the *Tree*, the very *Sap* it self, is poyson'd and corrupt. For there are very small Hopes of that Person's doing any thing to purpose, who has once indulg'd himself to an Habit of *Idleness*.

Consider a while the wonderful Active Powers of God, the marvellous Operations of Nature, the daily Motions of the Celestials, the glorious Company of Stars, their Rising and Setting; the Variety of their Lustre, Courses and Configurati-

ons.

ons. Behold the Rivers and Streams of Water labouring continually, though in in a long and difficult Progreſs, to pay their Tribute to the *Ocean*; and the *Ocean* again, by induſtrious Tides, Fluxes, and Refluxes, ſtriving to ſupply the *Land*. Obſerve how the *Sun*, the bright Luminary of *Heaven*, by his Circulations, and Myſterious Powers, does not only give Life and Being to all Elemental Things, but exhales Moiſture from Below, and wonderfully *bottles* it up in the Clouds till the appointed Time, and then returns it, with Intereſt, to refreſh and repleniſh the *Earth*. There is no ſuch thing as *Idleneſs* among all the Works of God. An *idle* Perſon is none of God's Creature. Shou'd the *Primum Mobile* ſtand ſtill but an Hour, the World wou'd be at an End, and the whole Globe of the *Univerſe* fall into its Original *Chaos*. All the Accommodations of *Life* are procur'd by *Labour*; nay, *Life* it ſelf cannot be otherwiſe maintained: The Blood muſt be always in Circulation; and the Pulſe, Nature's *Clock*, continually ſtriking: The Stomach muſt labour hard in her *Kitchin*, to prepare and ſeparate Aliment for the other Parts. You ſee then, that there is nothing *idle* a

Moment in the Greater or Lesser World: How much then is it the Duty of Parents and Tutors, *&c.* to see that Children are constantly and commendably employed; *Idleness* being a manifest Breach of the Command of God, and an open Contradiction to the whole Course and Operation of Nature? It is the Mother of all *Oppression* and *Violence*; an Inlet to all *Sin* and *Wickedness*; and never goes alone, but is attended with a black train of horrid and abominable *Vices*; rendring Men subject to the *dominion* of the *gross, inferior* and *spiteful Powers*, and *evil Demons*, who incessantly prompt them on to commit all kinds of *Outrages* against God, Man, and Beasts.

From hence have all unlawful Sports and Games their rise; such as *Cards, Dice, Billiards, Lotteries, Whimsie-boards, Stage-Plays, Drolls, Hunting, Hawking, Prize-playing, Bull-baiting, Bear-baiting, Cock-fighting, wanton* and *lascivious Dancing, Racing*, &c. with a thousand other Vanities that Parents and Elder People, by their own Practice, teach their Children, whereof some are Rude, Rustick, Unmanly, and Unseemly; others Cruel, Bloody, and Oppressive; others Mean, Base, and Effeminate:

feminate: but all Sinful and Detestable, and ought to be condemn'd to the darkest and deepest Pit of Hell. And all this, *forsooth*, must be excus'd with the ridiculous Name of *Pastime*: As if our Time, which is the *greatest Blessing* we have, were so intollerable a Burthen, that we must be beholden to the *Devil's Invention* to help it off our Hands: Surely we shall, one day, find, That all we had, was but little enough to do our Duty in.

Now, when I speak of *Idleness*, 'tis not to be understood of an utter insensible Stupidity of Soul and Body, a state of absolute Inactivity, or the doing nothing at all; but the doing of Evil, or that which Children ought not to do; which is the worst sort of Idleness: for, in the other sence, there is scarce any thing Idle in the whole Course of Nature. If Children be not exercised in some useful Art and Things tending to Vertue, they will be always doing the contrary. For in their First and Second Age, which is from their Birth to Seven Years of Age, and from thence to Fourteen, their Spirits are extraordinarily *brisk* and *airy*: Their Imaginations & Desires cannot stand still, but will be endeavouring to penetrate into

the Knowledge of Things. Upon which account, good and wholsom Examples ought to be set before them: Their particular Tasks ought to be assigned them, that they may betimes learn to dress the *Gardens* of their Souls, and fortifie them against the over-spreading *Weeds* of Vice and Ignorance, and keep their Bodies clean from Diseases and Distempers. For *Idleness* and *Ignorance* are the most inhumane Tyrants in the World; and Mankind's greatest Enemies, which this present Age has brought into great Favour and Esteem: And because they are resolved to have their Children intirely under their Subjection, most Parents accustom 'em to 'em even from their Birth; and as soon as they begin to Speak, fill their Heads with a Rhapsody of idle Prattle, Nonsence and Lies; and so, as it were, erect a *School* in their own Houses for the Nurture of *Ignorance* and *Vice*, and take no Pains to inform and instruct them in the Rudiments of *Vertue* and *true Knowledge*.

It is a grand Mistake, not to begin to teach Children any thing of Value till they are Eight or Ten Years of Age: As if they ought to *commence* then, when they shou'd almost have *done* Learning. They are

are early and timely Plants that take ſureſt root, and thrive amain, (as the Experience of all Mankind can teſtifie.) In *India* they teach their Children to Spin fine Callico's and Muſlins at Three Years old: Nor cou'd they ever bring them to Perfection, did they begin later. *Italy* abounds with fine Painters; and *Holland* and *England*, with curious Spinners of Thread and Wool: In which Arts, all that have any Reputation, are very earlily inſtructed. Pray tell me, What Excellence can Age attain to, in Writing, Reading, Speaking Languages, Muſick, Painting, *&c.* if there have not been firſt ſome youthful Inſtruction implanted in them? It is a certain Truth, That the ſooner we begin, the ſurer and better Progreſs we are like to make.

It is no wonder then, that the Princes, and Great Men of this World, are ſo mightily given up to Wrath, Fierceneſs, and Fighting; when we conſider, they are bred to it from their very Cradles. As ſoon as they can handle a *Sword*, they muſt have a ſmall one provided; and when the Child ſhall in the leaſt degree imitate any Warlike and Fierce Action, his Tutor and People about him praiſe

him to the Skies; *I'll warrant* (ſay they) *my little Maſter will be a General before he dies.* Then, when he's able to Ride, a *Horſe* muſt be bought, with *Holſters* and *Piſtols*, and all other proper *Furniture*; ſo his little Lordſhip muſt be forthwith mounted. Now his Ears are open to nothing but *War* and *Battles*; he dreams of nothing but *Fighting*, *Killing* and *Conquering*; all the Diſcourſe about him, is of nothing but *Armies* and *Sieges*, of *Battalions* and *Squadrons*, of *Trenches*, *Baſtions*, *Half-Moons*, *Parapets*, and *Counterſcarps*, with ſuch impertinent *Jargon*, that the *little Warrier* fancies himſelf already in the *Battle*, juſt now a going to enter the *Breach*, and the *Town*'s our own. By ſuch Methods as theſe, they *animate* and *excite* the *Spirit* of the Child, and ſtir up the Seeds of Fierceneſs and Wrath in his Soul; which they ought, with the greateſt Care imaginable, to ſuppreſs and mollifie. Thus all Children are taught, from their Infancy, the Trade of *Killing*; and by practiſing on Inferiour Creatures, arrive, by degrees, to the Perfection of Murther, in killing of Men. This makes ſo many raſh Young Men leave an honeſt and profitable Trade, where they have all

Things

Things convenient and neceſſary, to run heedleſsly in the Wars of Princes; blindly, though voluntarily, ſubmitting themſelves to almoſt intollerable Fatigues and Hardſhips, opening their Breaſts to Guns and Swords; and yet, after all, if they offer to quit their Colours, they are ſure to be Hang'd, having bound themſelves Apprentice to the worſt ſort of Slavery in the World. And this alſo makes the *Gentlemen* leave their Wives and Children, and all the Delights and Enjoyments of their Eſtates, to travel into foreign Countries, and there fight like mad, and venture their Lives againſt thoſe they never had any Quarrel with. Now, I ſay, if Men are not well fraighted with good ſtore of this unlucky Commodity call'd *Wrath*, it wou'd be impoſſible for them to Act as they do, contrary to all Humanity, and True Vertue: but the Power of *Education* is very great, and captivates all Mankind in one degree or other.

Therefore, of whatever *Spirit* Fathers, Mothers, Tutors, *&c.* wou'd have their Children to be, let them take care to ſow the Seeds thereof betimes in the Child's Soul. Wou'd you have your Child to Love and Fear *God*? You may eaſily do

it, to what Degree you pleaſe; provided he does not hear nor ſee contrary Examples. Wou'd you have him Temperate in Meats and Drinks? Then accuſtom him to proper Quantities and agreeable Qualities in his Diet. Wou'd you have him Hardy, Strong and Healthy? Then uſe mean Foods, and give them in Order, and with conſtant Exerciſe proportionable to the Strength of the Child. Or, Wou'd you have him a Curious and Excellent Artiſt? Then keep him conſtant to the Practice of that Art, and where he may always ſee Examples of the ſame. The like is to be underſtood of all other Things.

Some Rules concerning Proper FOODS *for Children.*

IT is agreed on by all prudent Men, That *ſimple Meats* and *Drinks* are moſt friendly and acceptable to Nature, and Healthier than thoſe that are *rich*, and compounded of *various Ingredients*, but more-eſpecially for the tender Nature of Children. Did Mothers and Nurſes truly

truly underſtand and conſider what was moſt agreeable to the Simplicity of Nature, this Age wou'd be happy; and the Pains and Trouble of Bringing-up Children would hardly be felt. If their Foods were made of Corn, as Gruel made of Oatmeal; Water-Pap, which is made only of Wheat-flower and Water, with a little Salt and Bread in it; their Children wou'd be, for the moſt part, Plump, Brisk, Strong and Lively. When the Child is Coſtive, then Water-gruel, with more or leſs Flower'd-Pap, eating a little Bread and Salt with it, is very good and proper. This ſort of Food is not only Healthier than Pap made of Milk, but much more Strong, and every way more ſubſtantial. It generates better Blood, and cauſes a more free and undiſturb'd Circulation. For I affirm, If Children ſhou'd never have any other Food for the firſt Seven Years of their Age, than Water-gruel, and Pap made with Flower, Bread, and Salt; their Conſtitutions wou'd be much healthier and firmer, free from innumerable Diſeaſes wherewith thouſands are now tormented; withal, adding good Spring-water for their Drink.

The

The World is not so grossly mistaken in any thing, as in the due Preparation of Meats and Drinks, especially as they relate to Children. Nothing is a greater Evil than *Ignorance.* All Meats and Drinks that are *rich* and *delicate*, are not in the least agreeable to the Nature of Children; such as Milk-Foods mixed with *Sugar* & *Spices*; also *Butter* & *Cheese*, if not eaten sparingly: all *Fish*, *Flesh*, and Foods wherein *Eggs* are mixed, as *Custards*, *Cheese-cakes*, &c. are pernicious, especially to some Children; likewise Pies made with unripe Fruit, mixed with Sugar, which must indeed be eaten sparingly.

But what unaccountable and preposterous Methods do we follow? Our Governours Fondness and Ignorance destroys us. Mankind would be as Healthy as any other Creature; and Healthier too, provided his Food was as natural and simple as that of other Creatures. I say, and I affirm nothing but Matter of Fact, A Man may do as good a Day's Work, nay, better too, that eats but a Penny-half-penny's worth of Oatmeal made into thick Gruel, than he that stuffs his Carkass with the greatest Varieties he can think on. A *Gentleman* of my Acquaintance

tance told me, That he liv'd for a Half-penny a Day, on that sort of Food, for 3 Months together. But be the Quantity what it will, I am sure a Man may live very well on it; and be more Strong, Brisk, and Lively, than with Beef and Mutton. Besides, if Childrens Diet were *simple* and *natural*, they wou'd be of larger Growth, finer and straiter Limb'd, and every way more compleat; especially if their Exercises were gentle, and suited to their Strength. This is evident, from the difference in Health and Strength between the Children of Poor People, and those of Greater Persons.

Are there any People that have generally *more* or *healthier* Children than the *Scotch* Women? Yet most of them live chiefly on Gruels made of Oatmeal; and their Cawdles, when they Lye-in, are no better then Spoon-meats made of Oatmeal & Water, sometimes boiling therewith a little Small-beer or Ale. Besides, in those *Northern* Parts of the World, no People *dandle*, or carry their Children less about in their Arms: They are compell'd to it by their Poverty and Want, being forced customarily to labour abroad in the Fields for their Livelyhood, as well

well as at Home; so that they have leisure to give but little more Attendance on their Children, than just *suckle* and feed them at the usual Times. For the constant carrying and *lugging* of Children about, is very prejudicial to their Health, by often-times over-heating the Blood; especially if Elder and Stronger Persons take upon them that Office; for by an unaccountable Sympathy, they powerfully attract those fine Spirits from the Child, which would abundantly nourish and strengthen it. For Children being Tender in their Constitution, and their Spirits Volatile, every little Disorder inflames and precipitates them into Feavourish Indispositions; from whence proceeds a long *train* of other troublesom Diseases: (which I have often labour'd to acquaint Mankind with, to very little purpose; so much is *inveterate Custom* too powerful for me.)

Children are likewise very much prejudiced by lying in Bed with Old Persons; and being kept too Hot, whereby they become Uneasie and Froward. For if things were rightly and orderly managed, there wou'd not be so much Business and Perplexity to tend upon Four

or

or Five Children, as there is now upon One. They are prepoſterous in all their Methods; they over-Feed them, over-Cloath them, over-Tend them, and over-Bind them: And in other reſpects they are as much remiſs as they exceed in this. If the generality of Women wou'd but exerciſe the leaſt *grain* of Sence or Wiſdom, or if their *Infallible* Doctors wou'd be ſo kind as to tell them the Truth, they might quickly give themſelves more Eaſe, and their Children more Health. Where there is no Order, there can be no good Effect, but every thing tends to Diviſion and Irregularity. If they will obſerve no proper Methods, but do every thing without Order or Diſcretion, they muſt take what follows: For the Child will do every thing it is accuſtom'd to; and that Cuſtom that comes neareſt the *ſimplicity* of Nature, will ſooneſt and eaſieſt be embraced. If the Child be uſed to Suck and Feed at ſuch and ſuch certain times of the Day and Night, it will ſoon be contented with it, and expect no other Treatment.

There is another thing commonly practiſed by Mothers and Nurſes, every way as ridiculous and hurtful as any of the

the reſt; and that is, Whenever the Child is out of humour, or any thing is amiſs, preſently to clap the Breaſt or a Spoon into the Mouth of it; ſo inhumanely forcing it to Suck or Eat: Which, inſtead of Quieting the Child, does the more Diſorder it; and though, perhaps, not for the preſent, yet afterwards they ſhall find the Effects. For, the too often Eating, when Nature does not require, muſt of neceſſity diſturb, heat and burthen the whole Body. A lamentable piece of egregious Folly this, and never enough to be expoſed! Wou'd it not look odly, if when a Man or Woman is out of humour, or any thing elſe is the matter, they ſhou'd immediately fall to Eating and Drinking, when perhaps they have been at Dinner not above an Hour before?

There is another thing, of great moment, to be obſerved; *viz.* That to begin to teach Children betimes any Art, Science, or other Employment, and keeping them moderately to it for the moſt part of the Day, generates Better and more Manly Thoughts in them; improves the Natural Genius, conſtantly ſupplying it with good Notions, ſo that they

they become more Serious and Thoughtful: For, *Necessity is the Mother of Invention*; which is ever encreased by Exercise and Practice. Now, at Play there is no such Necessity, but Children ramble from one thing to another; and are no further obliged, than their own Fancy inclines them. For, *Constraint* to any thing, dulls their Parts, fatigues and incapacitates them for the learning of those things they stand most in need to know. This sort of Instruction wou'd abundantly advance and beget Frugality and Order, even to a Miracle. For having obtain'd their *Knowledge* by their Pains and Industry, it wou'd be as valuable to them as an Estate or Money procured by a Man's own Toil and Labour. So innumerable are the *Advantages* that wou'd hereby accrue, that it is impossible to do any more than *hint* at the many Benefits and Vertues that result from an Early, Prudent, and Well-methodized *Education*. There wou'd be little Reason then to reflect, That Boys and Girls play away that Time with *Drums* and *Babies*, which they might employ to more profitable Uses, and turn to a far better Account. And the Reason hereof is evi-

dent,

dent; Because (as we have already demonstrated) they do all Things by *Example* and *Imitation*. Having before no Prepossession, or Prejudice, they must of necessity own that for their *Sovereign*, and be subjected to its Conduct.

Methods and Institutions of a SCHOOL, *for the advantagious Education of Young Persons, Propos'd.*

FIRST, There must be a Skilful *Master*, or *Governour*.

1. One that has been well acquainted with the World, and knows the Mystery and Intrigue of it. He must, in general, be a good Natural Philosopher; and have some Knowledge of the Mathematicks, and Astronomy; together with a competent measure of Ethicks, which is the Life of all. In short, He must be a Person able to bear the Character he undertakes, and instruct the Inferiour Tutors and Assistants in all the particular Methods that contribute to the Promotion of Learning, Vertue, and True Knowledge. It is not much insisted on, whether he took his

his *Degrees* at the *University*; and his *Learning* (as to point of Scholarship) is less to be regarded than his *Discretion*. For as the greatest *Scholars* are not always the best *Preachers*, so neither are the *Academicks* ever the best *Tutors*.

2. There must be a *Sub-Tutor* under the *Governour*, that can speak *Latin* and *French* readily and properly. But if one that is a general Master of both Languages cannot be found, there must be two chosen, one for each.

3. Twice a Week a *Musick-Master* must come and teach those that are willing to learn that Science. There must be one in the School that understands it also, to hear and keep them to their Business, and Tune their *Instruments*. Likewise a *Painter* must come twice a Week, to instruct and give Patterns to such Children whose Inclinations lead 'em to practice that Art.

4. Now, when such *Masters* are provided as are every way accomplish'd for this purpose, you must proceed in a regular Order and Method: Which will not only make all Learning easie to the *Children*, but also to the *Masters* and *Tutors*.

5. Take

5. Take Ten or Twenty Children, from Three Years old, to Five or Six at most, who are not to be suffer'd to speak one Word of *English*, but all keep silence and observe: And as much as may be, the Master and Tutors must make it their Business continually to speak *Latin* and *French* to them, commanding them to *do this*, and *fetch that*: And when the Children do not understand them, they are to teach them by Example, *doing* and *fetching* the thing themselves. By this means they will understand the Names of most things about the House, in Six Weeks, or Two Months; and in the *interim*, they must be taught to Read the Languages they learn: So that in a Year's time they shall all speak both *Latin* and *French*, as well as any Children shall do *English* at that Age. And when these first Children speak the Tongues, then all that are admitted into the School will naturally learn it of Course, by Conversation and Reading, as easily as any learns *English* from their Mothers, *&c.* Nay, they shall Speak it better, and more properly Pronounce it, than most Children do their Mother-Tongue.

6. The *Maids*, and *Nurses*, and other *Servants*,

Servants, ſhall not ſpeak any other Tongue but what is learn'd and taught in the School; and before they arrive to it, they ſhall be ſilent, and do all things by Signs.

7. The Day ſhall be divided into ſo many Parts as the Children learn Arts or Things. The *Maſter* and *Tutors* ſhall neither Whip, Beat, nor ſhew Anger or Paſſion toward any Child, be he never ſo dull: But inſtead of ſuch Correction, ſhall take the dull Child aſide, and Commend and Praiſe him for his Endeavours; inform him how many Men of mean Birth have advanc'd themſelves to a Noble Pitch of Eminence and Glory, by their Learning, Vertue and Sobriety; and by theſe Means they ſhall excite, and prompt him on to an honourable Ambition and Emulation. This, no doubt will have a good Effect; For both Wiſe Men and Fools do a-like love to be Praiſed. But other Methods ſhall be uſed for the executing of Juſtice, if at any time the Children become vicious and criminal; ſuch as ſhall not irritate the Spirit, or provoke Paſſion; which is a great Enemy to the Souls and and Faculties of moſt Children, and too

too

too frequently practised in most Schools; which will be wholly prevented by the good and regular Methods we prescribe. For *Order*, when Children are accustom'd to it, has as great Power and Influence as *Disorder*.

8. The *School* shall be at some Distance from other Houses, or any Town, that there may be no *Communication* between the Children of the School and other *wild* Children; that they shall not know what Swearing, or any such *frothy* Discourse is, or that there is any such thing in the World. And so of all other *evil Communication*. So that it will be easie to *govern* them, when *Order* and *Custom* have their free Influences; and where there is nothing else seen or known but the *Practice* of *Vertue*, and *Study* of *Learning*.

9. In the *Winter*, the Children shall go to Bed at Seven a Clock at Night, and Rise at Seven in the Morning; and in the *Summer*, at Eight at Night, and Rise at Six in the Morning. For, above all things, Children shou'd have *Rest* enough, and *Sleep* enough; which does mightily strengthen and refresh Nature, and renders them brisk and *alert* at their Learning.

10.

10. As ſoon as they are up in the Morning, they ſhall ſpend one Hour in Reading, and then eat their Breakfaſt: After which, ſuch as love *Muſick*, ſhall play and practice one Hour, and thoſe that are for *Painting*, the like: The others ſhall walk in Gardens for the ſame time with their Tutors, and diſcourſe of the Nature and Vertues of Herbs, Plants, and Flowers, and of the Art of Husbandry and Gardening, all in the Language they then learn; then they ſhall all return into the School, and learn their Books for one Hour. After which, they ſhall be inſtructed in the Buſineſs of the Houſe, and the Art of *Oeconomicks*; alſo the Manner and Preparation of the Food they have each day for Dinner, and have the Reaſons of every thing diſcovered to them. Then they ſhall all go to Dinner; after which, in the Summer time, they ſhall reſt an Hour and a half, ſitting ſilent in a Chair, where they may ſleep, if they are inclined to it, which will greatly enliven, and fit them for the Afternoons Buſineſs. After which, they ſhall read half an Hour, or an Hour, and then ſuch as are

for Painting or Musick, must spend one Hour in the Exercise of those Arts, and in the mean while the others shall be employed in *Writing*; *Arithmetick*, and *Accompting*. When this is done, they shall be employ'd again in Gardening, Planting, Sowing, Weeding, Digging, *&c.* Every one having a little Garden of their own, which they shall be taught to Dress and Cultivate; and such as are not capable of that Exercise, shall walk among the others, and learn from them to do it themselves, always having their Tutors along with them: After which, they shall walk, run, and play about for half an Hour, their Tutors carefully observing that they do every thing with *Decorum*, and handsomly; for all those Exercises that are perform'd by the Motion and Activity of the Body and Limbs, are to be used in the Afternoon, or near the time of going to rest, and not after Fullness, or Dinner, as the Custom is.

11. Thus they shall all learn *Latin* and *French* by Custom and Conversation; for there shall be nothing else spoke in the School. Likewise they shall learn to read the same Tongue, which may be done

done a quicker and easier way, than the common Method, and by many degrees more to the purpose: For after any Child has learn'd the Letters, this will not take up above three or four Months at the most, to teach the dullest Capacity to read tolerably well, and in any Book, and some *Mercurial* Children will learn it in half the time. This Method of ours will be natural, and furnish the Child with more Variety of Words than the common way; by this way they shall lay a Foundation for the Knowledge of all things that are convenient and needful for Mankind to know. *French* and *Latin* shall be as their Mother Tongue, and in two Years they shall speak and read, and understand it perfectly, and withal, in the same time learn many useful Arts and Sciences: The day being divided into several parts, they shall easily pass out of one thing into another, without any Weariness or Lassitude, by which means it will be like Play to them; for it is call'd Play, because Children do with pleasure pass from one thing to another of their own Inclination. But if they were confin'd

to it, they would find it very hard Work, and be more unwilling to continue at it, than others that are put to the ſtudy of any uſeful Art.

12. Now the learning and practiſing ſeveral Arts, will mightily acquaint them with the knowledge of Words; for every Art or Science has particular Terms and Proprieties of Expreſſion, adapted to it, which they will be obliged to underſtand in the reading Books, *French* and *Latin*, that treat on thoſe Subjects, ſo that they will have but little need of a Dictionary, when they are put to write, or diſcourſe of the nature of Things, which many great Schollars are forc'd to have recourſe to.

13. Thus, when they have learnt to ſpeak theſe Languages perfectly, then they ſhall be taught the true *Grammar* of them, which will be eaſily done. For to Speak is one thing, and the Art or Reaſon of Speaking is another. The firſt muſt be done by Imitation and Practice, the other is the work of Time, and muſt be improved by Degrees. They that learn the Art of Speaking before they can Speak, invert the true Method, and

and as they ſay, put the Cart before the Horſe; and I do affirm, that if there be a true Method taken, the dulleſt Boy alive may be taught to ſpeak good *Latin* and *French*, as well as he has the uſe of his Mother-Tongue. No Man can ſpeak any Language well, and diſcourſe handſomly of all things, but he that learns young, and by Converſation, all the Rules in the World can never make him a Maſter afterwards. All other Methods of Learning are like the Myſtery of the *Lawyers*, who have uſed all poſſible Skill and Endeavours to make Honeſty and Juſtice intricate, and hard to be underſtood, which the plaineſt Man upon Earth knows perfectly, without being beholden to their Books, or being skill'd in their Art. True Pronunciation and Speaking is learnt by Hearing. Thoſe Children that are accuſtom'd to hear a Noble and Elegant way of Speaking, will imitate the ſame. This is the way to make Eloquent Orators, and good Artiſts. Pray tell me, if the beſt of Doctors of them all would not be at a Loſs, if they were call'd to aſſiſt a Perſon in the Buying and Selling moſt ſorts of the

Commodities of Merchants and Shopkeepers, to discourse of all the parts of Housewifry, Agriculture, Navigation, Ships, their *Tackle* and *Furniture*, and a thousand other useful things? most of them I believe would be forc'd to their *Dictiona ies*, and I am sure in many reseeds find but little assistance there neither. No Man can possibly be a Master of any Language, but such as learn it very young, and by Conversation; neither is he then a Master any farther than the custom of the Country allows him; for 'tis that which makes all Words proper and improper.

14. It is believ'd by some, that if a Child shou'd never hear Speaking, he wou'd never Speak; tho' there is indeed a real Ground in Nature for Language. It is a noble thing, and distinguishes Mankind from the Beasts, and wou'd do mnch more, if Man had not lost the true Knowledge and Understanding thereof by his Fall and Degeneracy, *viz.* The Language of Nature, which was the Original Tongue that in the first Ages of the World the Antients had some glimmering Knowledg of, as appears by their giv-

giving ſuch Names to their Children and other things, that by the Word and Sound the Nature and Quality of the Perſon, or Thing named, might be underſtood, whereof there is now little or no Knowledge remaining.

15. But the Fowls of the Air and Beaſts of the Field do ſtill retain their Original Language, which the great Creator of all things at firſt endued them with, for they have not degenerated nor broken the Law of God and Nature, but have continued under the Government thereof; and tho' they cannot expreſs their Minds and Inclinations in Articulate Words; and tho' for the moſt part they have but one Tone or Sound, yet they have by the various alteration of that Tone a quicker, and more natural way of Communicating their Sentiments to each other, ſuitable to their Occaſions, and the reſpective State of their Minds and Deſires, than Mankind can, by Articulate Words. I am almoſt bold to ſay, that if Mankind had not Education, he wou'd be much more ignorant than the meaneſt of Beaſts. Now the chief difference between the Education of Men

and Beasts is this; the latter have their Education from Nature, and act according to their first and necessary Law. and the former from depraved Custom and Tradition, great part of which is Vicious and Devilish: He is hurried on with the Spirit of Error into all Acts of Violence and Injustice, being the Devil's Slave, yet boasting of his Knowledge and Understanding, which Knowledge and Understanding is not manifested in any thing, so much as in the works of Darkness.

Thus I have given you a short Draught or Delineation of what I judge very necessary to be Copy'd out into Practice. Many other useful Directions might be laid down, which shall be made use of if ever these Proposals shall have the good Fortune to be approved of, and encouraged. I am confident, such Methods as these would abundantly contribute to the Improvement of true Learning, and the Reformation of Men's Manners.

There is one evil Practice that I find Parents and Nurses generally guilty of, and cannot conclude without some Reflection upon the horrid and wicked Conse-

Consequences that attend it. From the very Cradle they use all means possible to learn their Children Pride and Vanity: If they have any thing new or fine, they never let them alone till they have made the young Things sensible of the Worth and Value of it, thereby laying unremovable Foundations for Self-Conceit and Flattery, which grows up in them by degrees, till they are seduced into Presumption, and a Contempt of others, and so begets and nourishes Indignation, Self-Love, Anger, Hatred, *&c.* which produces Irreligion, Unbelief, Superstition, Impenitence, Arrogance, and a long train of Diabolical Mischiefs. Pride destroys the faculties of the Intellect, and will never suffer it to make a right Judgment. Is the Inlet to Credulity and Falshood, the Gate of Error, and the first step to Oppression and Violence, Inhumanity and Madness. It blinds all the Inward Senses of the Soul, subjecting them to all Malignant Influences, destroying the Image of God, poysoning the Imagination, and all the good Virtues, and active Powers of God and Nature. It fills the Fancy with dark

Ideas, and destroys the Harmony of the Universe. It is a stirring Power and Quality, and may be justly styled the Son of the Devil. Every Man hugs and caresses it in himself, but abhors and abominates it in another. It is a mortal Enemy to Mankind, and the Spring-head of all War, Devastation, Depopulation, Self-Murder, Lying, Distraction, and whatsoever is odious and wicked in the World.

What Ignorance, Blindness and Madness then does possess Mankind, that they shou'd be at such continual Charge and Pains to improve and nourish this Hellish Quality, that sets the World and all Nature in a Flame? Let all People then in time consider the sad Effects of this Vice, and not intail on their Posterity such a Distemper, which utterly ruins both the Soul and Body. Let them consider what a Christian ought to be, and the Condition on which our Eternal Salvation and Happiness depends, and examine whether the Education of their Children be correspondent and agreeable to Christ's Rule. I say, when this is consider'd, and compar'd, a Man must

must necessarily conclude, that Men do not believe what they talk of, and pretend to; for if they did, they could not be contented with such Vicious Methods, in bringing up their Children.

Poor Peoples Children, for want of Necessaries, are brought up in Swinishness and Beastiality, and the Rich educate their Children in all the Degrees of Court Haughtiness, Intemperance and Idleness; so that a Man of 1000 *l. per an.* that has four or five Children, ought to have an Estate better than the whole for each of them, every Child beginning his Trade of Life, where the Father and Mother left off; insomuch that if an Account were taken of all the Gentlemen's Families in *England*, you wou'd hardly find one in twenty of their Children that live any thing handsomly in the World.

Of all the Youths that Yearly come up to *London*, to be Apprentices to *Mercers, Drapers, Silk men, &c.* there is not one in twenty that serves his time out, or lives on his Trade, which can be attributed to nothing else but the effects of those Poysonous Weeds of Pride and Arrogance,

gance, their Parents sow'd in them in their Childhood. The same is to be understood of common Servants; are they not Bold, Surly, Nasty, and Ignorant? So that you must teach them every thing before you can have any Service from them; and when they can do your Business, upon any light Occasion they grow Sawcy and Impudent, and will leave you, without any Acknowledgment of your Kindness to them, which only proceeds from the want of Publick Schools, and due and timely Methods of Education.

Let no Person therefore that falls under this Character, think to excuse himself, by murmuring at, and upbraiding his Creator, as if he had dealt unkindly with him; but if the Blame must be laid somewhere else besides, than upon himself, let him charge his Miscarriage upon his Father and Mother, who by their Ignorance and Madness, have stifled and beclouded Vertue, and advanc'd and encouraged Wickedness and Folly, whereby Men become Contemptible in this World; and Miserable in the next.

The True and most Natural Method of teaching Children to read Latin, French, Dutch, Italian, *or any other Language, as well as their Mother-Tongue, with great Ease and Pleasure, so that they shall pronounce all their Words fully and properly, which is the greatest difficulty in the Learning of Languages.*

THE understanding Tongues and Languages is a sort of Learning, highly useful and convenient, and unspeakably serviceable, as well in the management of any Trade, Business or Employment the Divine Providence shall place us in in the World, as in the Spiritual Advantages, in reading the Holy Scriptures, and other good Books.

The

The common Method is not only tedious and difficult, whereby many are discouraged, and grow weary before they are able to read tolerably, but also very chargeable, so that poor People are not able to defray the Charge of Schooling for their Children.

Upon consideration of these things I gave my Mind to think of some more expeditious Course, and more natural Method, *viz.* A more easie, quick, and familiar way of learning Letters, so that it be very delightful, both to Schollar and Teacher.

First, Teach your Child the Letters, and to spell a little in the *Primmer*, which may be done in a quarter, or half a Year, by often naming the Letters to them, and asking what they are; for the frequent Sounding or Speaking them goes in at the Ears, and penetrates to the *Center*, it being the Sense that records what is spoken; so that the oft repeating, and speaking of the Letters in the hearing of of the Child, makes a deeper Impression upon the Powers of the Mind.

When this is done, take any Book that treats of Temperance and Vertue, and distinctly

distinctly read one, two, or three words, or so many as your Child or Scholar can readily speak after you, and so proceed, making the Child point to each Word, and look with the Eye upon them, expressing each Word distinctly after you, and making a Pause after every Word, till the Child hath done repeating; and when you come to any Words or Word that the Child cannot easily pronounce or express, then you ought to reiterate it with a plain strong Voice, assisting and helping the Child in his pronouncing; but if it be still hard, leave it, go on, it will perhaps be easilier done at another time.

Thus when you have read one Book, or as much of it as you think fit, chuse another, provided always that your Books be innocent and pleasant; by this means you shall accustom your Scholar to a variety of Prints, Letters and Words, which will be of great use to him; whereas in the common Schools you see a Child that can read tolerably well in one Book, or one Chapter, and yet not be able to read a word in another; but by practicing the Method we prescribe

two

two or three Hours in a day, in eight or ten Weeks time the Child shall be able to read in most Books.

All the Sences have their appointed Offices. Now the particular Office of Hearing is, to receive in, and distinguish Sounds, and bring them thro' the proper Organs, and present them to the Memory, which is a *Retentive* Faculty of the Soul, whose Office is to Register all the Ears have presented it with, that they may be forth coming, when any Occasion shall call for them.

Now the Ears being the natural Organs to receive all Sounds and Words, that Sound, Voice or Word that is spoken by another Person, and receiv'd by a Third, makes a far deeper Impression on the Memory, than that which he reads himself: So that he that reads aloud, remembers more than he that reads softly to himself, because the strong Speaking enters the Organs more forcibly, and conveys the Sound and Sense to the Memory, which records and presents it to the Judgment, which is the guide of Actions, and judges of what passes and repasses thro' the little World *Man*.

For

For this cause never any Man did or can pronounce any Language or Tongue truly and properly, by reading of it only, if he has not heard it spoke, and truly pronounced to him, which is the reason that many speak most of their words improperly, tho' they have read them a thousand times, but the Ears immediately catch what they hear properly spoken, and convey it to the Memory, so that it shall never be forgotten.

Now the Sense of Hearing is made good by Hearing; as in Musical Harmony, by the common use, and hearing of good Musick and Singing, the Ear can distinguish Sounds, and know when it is well perform'd, and the like, is to be understood of the speaking of Tongues. For any Person shall learn to speak any Language by ten Degrees sooner and better, by Hearing and Conversation, than by any other Method.

Therefore Children shou'd be taught to speak the Tongue or Language by Hearing or Conversation, before they think of learning the Rules. For the Reason and *Philosophy* of Speaking, is a great Art, and the work of Time, and not

not at all to be taught Children. This preposterous Method does rather distract and confound them, than improve and profit: So that by the Methods commonly used in the Schools, very few ever arrive to speak of many things. It is Conversation that gives Children an Universal Tongue, or way of Speaking. By this means, *viz.* By frequency of Speaking and Discoursing, the hardest words will become easie and familiar; for as we said already, they ought to speak and read perfectly, before they enter upon the Reason and Rule of Speaking.

Now the Advantages of the fore-mention'd Methods are: *First*, It saves Expence of Time, which is of great Consequence; in our Schools, a Boy learns for seven Years, and after all, can neither write nor speak a Line of true *Latin*. Besides the difficulty in their way of Proceeding, damps and discourages the Child's Industry and Inclination to learn. *Secondly*, He shall pronounce his Words more properly, and exactly. *Thirdly*, He shall more readily read in any strange Book, offer'd him at first sight. *Fourthly*, It does wonderfully benefit and imprint

imprint the matter on the Memory of the Teacher; so that there is as it were a Co-partnership in Learning, between the Master and the Schollar. *Fifthly*, By this way any Father, Mother or Friend, may with Ease and Delight teach their own Children to read at home, without the Charge or Trouble of sending them abroad to School, where for the most part they learn nothing but lewd Words, and ill Manners, and in short, lose all their time. *Sixthly*, This Method will not be only beneficial to Children, but to those of maturer age, that would learn to read well, who may hereby be improv'd in three or four Weeks, to admiration, and be made capable of pronouncing all Words with their right tone and accent, as well as if they had been bred Schollars. For example, when they have heard, and been used to pronounce this word [*Participate*] short, they will never say [*Par-ti-ci pate*] making the last Syllable save one long, which wou'd be ridiculous; yet these, and a many other Absurdities, are the effects of the common Methods of Teaching.

A true Method of Teaching to Write a good Legible Hand.

LET there be Copies Engraven, and Printed on good Paper, not one line, only on the top or ſide, as is uſual for Writing-Maſters to place their Copies, but in lines quite through the Book: *First*, The beginning ſtrokes of every letter, and then the next added, and ſo on till the whole Letter is finiſhed, that the Child may know how and where each Letter is to be begun and made.

After that, let there be ſeveral lines of ſmall Letters, and the like of Capitals: and *laſtly*, Copies of Joyned-Hand, all well writ or cut with the due ſtrokes of a neat mixt hand, which is now moſt in faſhion, eaſily learnt, and beſt for general uſe.

Then let the Child with a good Pen and the beſt red Ink, go over the Letters, and make them red, and ſo proceed to the whole Letters, and then to the Joyning; only at the firſt it will be neceſſa-

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ry that the Father, Tutor, or some one that can write pretty well, should show the Child how to hold his Pen, and guide his hand for two or three weeks, and not suffer him to run rudely and hastily over the Copy, which is but wasting time and Paper, and spoiling the the Childs hand; it must be done heedfully, and when he has made his Letter to observe what is amiss, and mend it in the next, till he can make all his Letters exactly, and then and not before let him proceed to the Joined-hand Copies, and when the Book is writ out provide another in the like manner.

This Writing over the Copies, will by frequent use and custom bring his Hand to an habit of making his Letters without them in a short time. For if you keep him to this practice two or three hours in a Day, and make him diligent and intent upon it, there is no question but in two or three Months he will be able to write a very good Hand. And suppose now in that time he writes four or five of those Copy Books, that will be but four or five Shillings charge in the whole. Likewise People of Mature Age

may

may learn this way with Ease, Secrecy, and Expedition, it being a Method that cannot fail of Perfecting any that shall carefully practice it for one half Year.

Of Retaliation, or Rewards and Punishments.

RETaliation both in Good and Evil, is the Original Foundation of the Law of Justice ordained by God and Nature, which no Man can escape or avoid. The secret and sure hand of Gods Justice will certainly meet and find the Transgressor either publickly or privately in this World or in the next.

Upon this consideration *Moses* and all the wise Ancients founded and framed their Laws of Government in Conformity to this Original Law of God in Nature, which our Saviour Christ has confirmed, saying *Such Measure as you mete to others, such shall be Measured to you again.*

Pythagoras,

Pythagoras, and all the rest of the *Philosophical* Law-givers endeavoured by all means to make their followers sensible of the importance of this Law, being the first Principle and Foundation on which all true Religion and Vertue does depend. So that it is imposible for him to be a Sober, Vertuous, Temperate, and Good Man, that has no regard to this Law. Christ also told his Disciples, *That they must do unto all Men, as they would have others do to them.* Which is the compleat fulfilling of all Laws both Divine and Humane.

Therefore there is the greatest necessity imaginable, that every Man be made sensible of the Worth, Value and Bounty of this eternal Law, and that Children should be instructed even from their very Cradle, that Rewards and Punishments assuredly attend the observers and Violators thereof. For if little Chidren were well Educated in the fear of God, and the Methods of Order, Temperance and Cleanness, and taught that every Evil of what kind soever if not Repented of, and forsaken must be Retaliated either in this World or the next, it would

would immediately ſtem the Tide of thoſe Enormities that are every Day committed without either Reproof from their *Elders*, or Regret to *Themſelves*. Now I ſay, did Men firmly believe theſe things, the dread of Retaliation would keep them from Oppreſſing either their own Kind, or Creatures of inferiour Ranks and *Species*. For all ſorts of Intemperance and Oppreſſion be they little or much, muſt be retaliated, as well in private Families, as in publick States. What elſe is the occaſion of changing and tranſferring of Governments, from one to another, and the ſhifting of private Eſtates and Families; ſo that it is rare to have an Eſtate continue in one Family for three Generations, which proceeds from the neglect of living in, and obſerving God's Law in Nature.

Kings, Princes, and great Men, with force and power, break all Bonds and Obligation of Juſtice, violate and oppreſs their Inferiors having no regard to that Golden Law, of doing unto all Men as they wou'd be done unto, with a thouſand other Evils they commit, as if no Mercy or Senſe did dwell in them. So that

that oftentimes they are depose from their *Government*, cut off by violent and immature Deaths, or else these Evils are retaliated upon their Posterity. The like is to be understood concerning every private Family and Person.

When a sober industrious Person has got an *Estate*, what does he then but by his own mistaken Conduct, together with the *Women*'s idle and nonsensical Methods in the Education of his Children, make way for the transferring of it, and by this means sets it agoing much faster, and in a shorter time than it was got? Now some think this swift motion of transferring Estates is occasion'd by the *ill getting* of them, which indeed is too often true, but not always; for it is visible that the ill Conduct of Parents, in bringing up their Children, does frequently do it: For all Idleness, Intemperance, and Misspent time are certainly punished; and tho' it be done by Children, yet they must undergo the Retaliation, both in the Good and Evil. No Creature under Heaven that breaks God's Law can escape the punishment, due for such a Violation and Transgression. And on the other hand,

God is no Respecter of Persons; but whoever lives and obeys this sacred Law, is blessed with the sweet Influences of Heaven, and accepted of God, whether young or old.

Now if Parents did but give themselves Leizure to think, they wou'd never suffer their Children to run headlong to Destruction as they do; nay, many give them Precedents and Examples for their evil Practices and Disorders. Which plainly declares them to have no *Faith*, and that they do not believe one word of the Scripture, or the Commandments of God and Christ, recommended to them. For I must take leave to tell you, *Believing* is quite another thing; for wherever *Faith* is, it is accompanied with great Power, which does as it were compel those that enjoy it, to a Conformity and Obedience to its Commands. It hath a secret *Sympathetick* Operation upon the Inclinations, Gestures and Intentions, and can powerfully change the innate Nature of the Mind.

Suppose any sober Person chances to be at some distance from home, and at the same time a Servant or Messenger comes and tells him, that his House by some

ſome Accident was on Fire, and that it burn'd ſo violently, that his only Child and Wife were conſumed to Aſhes in the Flames. Now do you not think that this Report would alter and change this Perſon from a Chearful, Sedate Condition, to a Melanchollick Anxious State of Mind, as not doubting the Truth thereof? How many Examples have we of this kind? of Perſons, that upon the News of ill Events Accidents, have been ſo ſurprized, and overwhelmed with Grief, that they could not be perſwaded to Eat, Drink, or Converſe with any Body. Some have been ſo overcome, that they have entred into Vows of Abſtinence and Self-denial, and others ſo diſturb'd, that they have thro' an innate Power of the Mind, and ſtrong Imagination of the Belief of the Truth of it, ſhook off the Bridle of Reaſon, and broke the Chains of their Senſes, and run mad and diſtracted; which would never have happen'd, had they not firmly believ'd what was reported: Which Inſtances are wonderful Evidences and Manifeſtations of the Power of Faith. And it is clear in the buſineſs of Religion, that Men will hazard their

Lievs and Estates as freely, in the defence of a Diabolical Opinion, as for the Truth it self; and the reason is, because they believe it to be true.

Pray therefore do but consider the Nature and Operation of undisturb'd *Faith*, and how powerfully it works on the Mind, and how it alters and changes Nature to all Intents and Purposes. Now I say, if *Faith* hath so powerful an Operation on Man for the least of Momentary Enjoyments, what shou'd be the Effects of true Faith, for, and of things, that are durable and eternal? Especially if we reflect that Mankind has not in any degree liv'd answerable to the Rule and Condition, on which Salvation and Happiness is promised and intail'd.

Hence it is plain, that most Men in the World do bely themselves, when they say they have *Faith*, and that they believe; for Christ saith, *That if we had* Faith, *tho' no bigger than a Grain of Mustard Seed, we might be able to remove Mountains*; that is, all Sins and Evils that lie in our way.

Faith is an ineffable Spirit and Divine Power. It is higher than all Heighths, and deeper than all Deprhs. It is a Spiritual and

and Holy Virtue, that does penetrate, even to the very Centre of all Beings and Commands over all the Celestial and Terrestrial Powers, having as it were the mighty *Fiat* in its self, making something where there was nothing. Man's Soul is its Chariot, where it rides in Glory and Triumph, altering and changing all Essences, Forms and Qualities: All things submit to its Influences, and nothing is able to withstand its Power.

Now the true Season of Sowing and Planting this true *Faith* in Children is from three or four Years of age, to ten or twelve; and being well fastned and secur'd to them in those young and tender Years, a small Industry afterwards will improve it to a very high degree. And as it lays a sure and deep Foundation for all things, both in Virtue and Vice; so it is clear and most true, that he that believes God's Commandments, and his Law of Justice and Retaliation, dares not abuse nor violate any of his Kind, nor inferior Creatures, nor be Intemperate, Idle, Lewd or Disorderly. I say, and affirm, That it is impossible for Men to be so extreamly *Brutified*, and Act as they

do, had they but the least Grain of true Faith. It is only Talk, and nothing else, there being no greater Evil in the World than the evil Education of Children, and certainly Parents must, and are obliged to make a Retaliation for their Neglects, and ill Management of their Children. All the great Wickedness, Violence and Pollutions that are frequently committed in our parts, owe their Original to Mistakes in this Point. And shall not there be a Reckoning? For certain, there must be an Account given; and tho' Men forget themselves, yet in God's Providence and his Law in Nature, there is no Forgetfulness. *Raro Antecedentem scelestum deseruit pede Pœna Claudo.* Tho' Justice and Punishment come *slowly* oftentimes, yet they *surely* come. And Men shall then, when it is too late, bewail their Neglect of that Duty, which now they might with the greatest Ease and Satisfaction perform.

Some

Some further Thoughts concerning the *Education of Children.* by another Hand.

In a Letter to a Friend.

Esteemed and Worthy Friend.

THE *Subject you were pleased to recommend to my Thoughts, which was concerning the* Education of Children, *I have consider'd, and according to my Capacity, have given here at present what hath rise in my Mind concerning it, which I humbly submit to your better Judgment, having engag'd my self herein, not with any Thoughts of my own Ability, to perform so great a Task, but purely in Obedience to your Motion.*

My first Consideration in this Matter is the great Benefits, which must certainly accrue by the well performing so Noble and Worthy a Design, it being the chief Means to attract the Divine Blessings on that Nation, that univer-

universally and earnestly engage themselves therein. It lays a solid Foundation of Virtue, Wisdom, Justice, Temperance, Industry, Ingenuity, Love to Mankind, Truth, Humility, &c. and at the same time roots out the contrary Vices.

A Child in its tender Infancy is the most helpless Creature. Which by the way teaches us that this is not our home. In this state the Mother hath the Care and Direction; and that her Tenderness and Love to her Infant may not run her into Error, she ought to consider the Needs and Necessities of Nature, and provide against them, what exceeds those Bounds, may prove burthensome to the tender Babe. For good *Nature hath provided the Breast, and whilst the Infant hangs there, it is well provided for, without fear of Surfeits and Excess. Cleanness and Necessity ought to be observed in its Dress or Cloathing, rather than Custom or Fashion, and for Food where may we take a better Pattern than from Nature? The Mother's Care extends over the Child for near the first seven Years, with respect to the Necessities and Weaknesses of Nature in those tender Years: and here ought to bo great Care taken, both of Body and Mind, to lay a solid Foundation of Virtue and Goodness.*

What

What Children ought to be instructed in, the Method of it, the Grounds from whence the Capacity of Children ariseth, ought to be taken notice of, and well observed, of which I can give but brief hints, without enlarging beyond my intended Bounds.

I conceive that a general Rule or Maxime, to be laid down for the Education of Children, *may be.*

That Examples of what you would instruct them in, ought constantly to be presented to them.

The Capacity of Children to receive and learn what Men are capable to offer to them, may easily be apprehended; for that they participate of the same Power and Faculties of Mind and Body with Men: it must be owned that they are in the Bud, not yet come to ripeness: there is as certainly a growing in Understanding, as well as a growing in Stature, also a growing in Virtue, or gaining Strength in the exercise of Truth, Modesty, &c.

It must considered that there are opposite Vices, which the degenerate Nature of Man is prone to embrace and entertain, and if they are used before Children, the base Example prevails in viciating them, more than all precepts to the contrary can oppose: For where

Pride,

Pride, Sloth, Voluptuousness, Fraud, Self-Love, &c. are exercised; Children are readily infected, and become as Seed, sown into a fertile Ground, that in time takes such rooting, that it is hard to be weeded out, if not almost impossible: But according to the Nature of all Weeds, spreads the whole Country, and on this occasion it is said by the Wise Man, Prov. 24 31, 32. I went by the Field of the Slothful, *&c.* and lo! it was all over grown with Thorns, and Nettles had cover'd the Face thereof, *&c. Therefore all Example of Vice ought most carefully to be suppreſt; for that they ruin the present Practicers, and sow a Seed for the corrupting and spoiling the next Generation.*

This consideration cannot be too much, nor too earnestly pressed; for Knowledge, accompanied with Vice, serves but to exalt it to its Perfection; and when a Nation or Person have thus fill'd up their Measures, they are fit Objects for Ruin and Destruction. The Nature thereof is such, that it draws Divine Vengeance on their Heads, except infinite Love and Forbearance steps between, to give an Opportunity for Repentance.

This being premised, and due care taken to prevent the sowing of this evil Seed, and also

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to root up as much, as may be ſuch evil Weeds, as may ariſe of themſelves in Children, thro' the power of depraved Nature; then it may be proper to offer to their Underſtandings Things worthy the Nature of Man to receive.

We find that Speech or Diſcourſe by words, uſed by Men to communicate their Thoughts, to explain the Nature of Things, to detect Falſhood and Vanity, &c. is only peculiar to Man, and differences them from the reſt of the Creatures, being a Character of a Divine Stamp, and ſhows the Excellency of the Humane Nature.

We find by common Experience, that Children learn Speech very early and eaſily, and it is equal what ever Language is offered to them, they will with the ſame eaſe acquire it, which I conceive is a clear Argument for what I before offered, that Example ought to be preſented to Children of what you would inſtruct them in, and we find alſo, that whatever Language Children are brought up in, and uſe till they come of Age, that becomes ſo natural to them, that it is difficult to learn another Language, commonly the firſt is ſo impreſt, that many cannot expreſs themſelves in another Language, but it ſhall have ſomewhat of the firſt mixt with it, which ſhows not on-

ly,

ly how how easie it is to instruct Children by Example, but also what is learned in Childhood, is rooted so deep, that it is not easily Eradicated.

If for Example sake we here in England *would instruct our Children in the* Latin *Tongue, or any other Language, would it not be easier, quicker, and more effectual to perform it after the same manner they learned their first Speech, than by Artificial* Methods, *and* Grammar *Rules, which I conceive ought to be offer'd them afterwards? But this Notion hath of late obtained with many Men, who are proper Judges therein; and therefore the less may be said thereof, it carrying so strong an Argument for it self, even in the very Proposal.*

It is found by experience, that in some parts of Europe, *where two or three Languages are spoke, that the* Children *there commonly learn them together; as in* Flanders *the* Dutch *and* French; *in* Switzerland, *the* German *and* French.

What may be the reason that here in England *we speak not the* Latin *so readily as in some other Countries? May it not be for want of frequent Examples? Another Instance may here be very fitly offered, to show the Capacity*

pacity of Children, and thereby induce us to an early Application for their Instruction, and that as in Musick, *which formerly hath been thought too hard and difficult to instruct Children therein, and that it would rather oppress and burthen, than instruct or improve them; which Opinion hath sufficiently been confuted of late years, by a Person, not fetter'd by such common Thoughts or Custom, but breaking through, hath produced Examples in Children at four Years old, that have attain'd a proficiency to be admired because not common,* viz. *Playing on the* Viol *several things with great swiftness of Hand, and at six or seven Years old, playing* Divisions *and* Sonato's *in Consort: Therefore I think, many words need not here be added, for that Matter of Fact carries an undeniable Proof along with it.*

I might instance in that common Art of Spinning, *and in that dare appeal to those most knowing therein; if Children, instructed in that Art very Young, are not capable to spin a finer, and more even Thred, than any elder Person can possibly do, that was not put to it young; and altho' this may seem a mean Instance, yet it is Pregnant, and the Art highly useful and acceptable with Men, the making*

king curious fine Linnen and Lace. This is also Matter of Fact, and not to be deny'd.

The like may be said in Painting, Drawing, Graving, &c. *Such a Foundation may be laid, if begun as well, might produce wonderful Effects.*

That good Doctrin of the Wise Man may serve here in general; Prov. 22. 6. Train up a Child in the way he should go, and when he is old, he will not depart from it.

We ought to desire that the whole Nation were a School of Virtue, and every Family as a Branch of the whole, were found in the Exercise thereof; such a School would certainly prove the most efficacious for the end proposed, but this is rather to be desired than expected, and indeed it is to be lamented, that publick Examples should ruin private Instruction: For as the more publick and general Examples of Virtue are, so are they more teaching, and on the contrary, the more publick and general Examples of Vice are the more infecting: Therefore it is that many Lovers of Virtue decline the publick Ways and Methods of instructing, for fear of being infected with the Vices, publickly practiced, and so lose a benefit, to avoid a certain Mischief, retiring within the narrow Limits of their own Families. And

when

when Youth comes forth, virtuously educated in Private, to see the Licentiousness used in Publick; the Danger is great, if many are not corrupted therewith. This is not only incident to Youth, but also to elder Years, till the Mind comes to be in love with Virtue for its own sake.

If for the attaining the end proposed to, viz. *the well* Educating of Children, *that at present a School might be erected, where such Children designed to be taught, should constantly reside: That such Language proposed to be taught, should there constantly be spoken, and no other. That such Arts or Sciences, worthy the Knowledge and Practice of Men, were there duly and clearly proposed and exercised. That Truth, Industry, Temperance,* &c. *were there strictly observed, and in fine, all Vice studiously avoided, we might hope for a good Effect and Issue in the thing designed, and that the more sublime Truths relating to God and Immortal Life, might be more explained to us, which at present is wrapt up in the Books of the* Scriptures, *Nature and our Selves.*

It would very much contribute to the Im- [illegible] *wth of Virtue; were it set in a true Light, it ought not to be obscured with that frightful Vizard, as it is commonly represented*

presented, as if there was no Beauty or Pleasantness therein, but only Melancholly, Dullness, Unsociableness, and Folly: Therefore, Examples should be set before Children *in the Conversation of those about them; that as they pursue Virtue in its many Excellencies, they may not forget that Chearfulness, Ingenuity, Affability, Generosity,* &c. *that compleat the Harmony of the whole, without which, instead of attracting the Affections of those young Ones they should instruct, raise an aversion in their Minds against that, which otherwise they would rejoyce in, it being fasly exhibited to them. I will only instance that great Saying of* Solomon's, Prov. 3. 17. *speaking of Wisdom.* Her Ways are Ways of Pleasantness, and all her Paths are Peace, *&c.*

I beg your Candid Acceptance hereof, and pardon for such Weakness, as may appear herein, and am,

Sept. *the* 4*th.* 1694.

SIR,

Yours Intirely,

[redacted]

FINIS.